

# THE CATHOLIC EDUCATOR



EDITOR: REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.

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## Contributors to This Issue

### Sister Mary Amatora, O.S.F.

Sister Mary Amatora, who is professor of psychology and research in psychology at St. Francis College, Fort Wayne, Indiana, was introduced to our readers in the October 1950 issue.

### Rev. John A. O'Brien, Ph.D., LL.D.

Father O'Brien, author of *Silent Reading; Reading: Its Psychology and Pedagogy* and other books, continues his article begun in the April issue.

### Sister Margaret Mary, I.H.M.

Sister Margaret Mary is assistant professor of Latin at Immaculata College, Immaculata, Pa., from which she received her A. B. degree. Sister has an M. A. from the University of Pennsylvania and a Ph.D. from the Catholic University of America.

### C. S. Mihanovich

Dr. Mihanovich is director of the department of sociology at St. Louis University. Basing himself on research done by Miss Audry Thoman, he charts certain characteristics of middle class Catholic families.

### Sister M. Rosalia, M.H.S.H.

Sister M. Rosalia is well known to our readers for her past contributions. She is the author of several books, among them *Child Psychology and Religion*.

### Brother Francis J. Lahey, S.M.

Brother Francis Lahey shows what a school can do to make a course in health and physical education truly effective.

### Sister M. Rose Clare Mielke

Sister Rose Clare was introduced to our readers in the April number. She concludes her article herein on opportunities for guidance through the Sodality of our Lady.

### Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B.

Father Guyot, well known to our readers, is rector of St. John's Seminary, San Antonio, Texas, where he also is professor of Sacred Scripture.

### Sister M. St. Francis, S.S.J.

Sister St. Francis has been a contributor to our columns in the past. She is a teacher of the middle grades.

(Continued on page 499)

# *The N.C.E.A. in Cleveland*

By Paul E. Campbell

THE forty-eighth annual convention of the National Catholic Educational Association in Cleveland, Ohio, March 27-30, 1951, is now history. Armed with the Apostolic Benediction of the Holy Father, 9,000 delegates representing the 10,921 schools and 3,111,777 students of the Catholic school system of the United States, spent four days in discussion of problems centering around the general theme, "Human Rights and Education."

## ***Holy Father Granted His Blessing***

The Holy Father granted his Blessing "as a token of the paternal affection of His Holiness in recognition of the splendid contribution of the National Catholic Educational Association in advancing the praiseworthy program of the Catholic schools during the past years and as a pledge of heavenly favors for the organization's important work in the field of education during the years which lie ahead."

The President of the United States addressed a letter of commendation to Monsignor Hochwalt, secretary-general of the association, in which he termed the chosen theme "timely as well as inspiring." "American arms had won victory over the forces of totalitarianism," continued President Truman, "when the shooting war in which we were engaged ended in the summer of 1945. But subsequent developments have borne witness again and again to the truth of the old maxim that eternal vigilance is the price of liberty. The United States through all our history as a nation, has been ever vigilant in the defense of liberty—liberty of conscience with which freedom in education is implicit—freedom of speech which carries with it the right of assembly and a free press—in fact all those cherished freedoms which have been suppressed in once happy satellite nations in Europe and Asia. Fortunately for the future training of the youth of the world, the Human Rights Commission of the United Nations has worked with unremitting zeal ever since the U.N. was set up to implement everywhere the ideal of freedom which I am sure will receive earnest advocacy in the conference next week in Cleveland. God grant that your gathering may

be fruitful of wise counsel in the noble aspiration to carry to all nations the ideals of freedom set forth in our own Bill of Rights."

## ***Monsignor Hochwalt Exhorts Teachers***

In the sermon at the Pontifical Mass Monsignor Hochwalt called upon the assembled delegates to focus their discussion on the question of human rights. "Indeed there is no great need to prove that the questions of human rights and human duties are of prime concern to the teaching profession. The charge that our profession places upon us should be proof enough of the necessity of that interest. The immediate reference to the problem, however, arises from the emphasis that is being given to human rights by the United Nations, UNESCO, and other related international organizations. The problem is definitely a Christian concern; it is of paramount importance in the educational structure because of the very nature of Christian education. . . .

"Human rights and individual dignity can very well be lost in the morass of modern mushy sentimental thought. The religion of democracy has failed—this we must admit as much as we admire democratic principles of government. . . . It is admitted rather openly today—by the disenchanted—that those who go on repeating the old democratic platitudes will be just as destructive as the clever people who wash their hands of the common struggle for enlightenment. It is not now so very unusual to hear it said by liberal leaders that the only solution for mankind is the need to love according to the great commandment of love. . . .

"As Christian teachers we need courage to go out and fight the good fight. It should be quite easy to demonstrate that man has never been so fortunate as he has been under the banners of Christianity. . . . If we really understand Christ's commandment of love then the question of human rights becomes an academic one, for no man is really free until all men are free. The unity of the human race under God is not broken by geographical distances or by diversity of civilization, culture and economy and, moreover, the adequate use of the world's resources by all peoples is not to be denied because of these factors."

In conclusion Monsignor Hochwalt quoted the words of His Holiness Pope Pius XI: "Christian teaching alone, in its majestic integrity, can give full meaning and compelling motive to the demand for human rights and liberties, because it alone gives worth and dignity to human personality. In consequence of his high conception of the nature and gifts of man, the Catholic is necessarily the champion of true human rights and the defender of true human liberties."

### **Bishop Hoban Welcomes Delegates**

His Excellency, the Most Reverend Edward F. Hoban, Bishop of Cleveland, opened the civic reception of the delegates on Tuesday afternoon with a short address of welcome. He called the theme of the convention a most fortunate one. "The subject *Human Rights* is of capital importance, particularly today, when so many people are actuated by the fatal principles which consecrate material power as the supreme law of the world. Mankind is floundering desperately in the morass of a self-created disorder. It is experiencing the full impact of the destructive force of political and social theories that disregard the law of God, and substitute might for right. . . .

"There is today a desperate need for a clear understanding, formulation, and definition of human rights. . . . The world must realize that there can be no common brotherhood of men and nations, until all acknowledge the common Fatherhood of God . . . that human rights are not the product of man-made law, but are postulates of a pre-existing framework of eternal law, within which man-made laws must operate. The world must discard the disastrous theories which defy the State and attribute a deceptive majesty to man-made laws which results in a fatal divorce of law from morality. The world must approach man and his problems not with half-measures or short-sighted compromises born of expediency and utilitarianism; it must always consider man in his essential relation to his Creator. . . .

"In discussing human rights, you will necessarily touch upon the duties of human beings. You will also necessarily discuss the source of those rights, namely God's eternal law. Finally, you will consider human rights, in relation to the rights of others and to the common welfare. In brief, your discussions and deliberations should advance the cause of good citizenship—the citizenship of earth, and the citizenship of heaven." Bishop Hoban invoked the rich blessings of Almighty God upon the convention and its deliberations.

### **Bishop O'Hara Lists Present as Crisis**

His Excellency, the Most Reverend John F. O'Hara, C.S.C., Bishop of Buffalo, spoke of the three great

crises in the history of our beloved United States of America. The first of these crises was in 1776; the second, in 1863; the third is today. He quoted the immortal words of Lincoln at Gettysburg, and called attention to the fact that nothing in his (Lincoln's) reading, nothing in his experience, made him ashamed of God or distrustful of Divine Providence. "With the founding fathers he believed that God created man and gave him an immortal destiny, with a right to the means necessary for attaining that destiny. So he believed, and so he told the people, when sentimentalists and appeasers urged him to forget principle. He believed in God-given obligations as well as rights. One of those obligations is to fight for justice. . . . In short, Lincoln solved the second titanic crisis in the history of the United States by invoking and carrying out the formula devised for the solution of the first great crisis. He was one in mind and heart with the founding fathers in his recognition of God as the Father of Justice. Twice in the beginning, and twice again in the conclusion of the Declaration of Independence, tribute is paid to God's sovereignty. The authors recognized God as the source of law and the fountain of rights. They rested their cause before His judgment seat, 'appealing to the Supreme Judge of the world.' They asked God's help: 'With a firm reliance on the protection of Divine Providence.'"

Quoting Manion in *The Key to Peace*, Bishop O'Hara pointed out the violent contrasts between the spiritual concepts that gave rise to and flowed from the American and the French Revolutions. "The French concept was materialistic, and it proclaimed a material equality which is nonsense, a fraternity without a common fatherhood, a liberty without a soul in which to inhere. The American concept was spiritual. Its equality is in creation with its endowment of spiritual rights for every individual in view of his spiritual end." French Revolutionary collectivism spread yet another layer of statism all over Europe, but the American Revolution, refusing to make a new god out of 'society,' was an official public acknowledgment of the One, True, pre-existing God, the Creator of all men and the source of all the rights of men. In the second crisis Lincoln renewed our national act of faith in God for the healing of our wounds, and dedicated the world to the principle that all men are created equal.

"The world has a parliament today," Bishop O'Hara went on to say, "but its tongue is in its cheek. It dare not mention God. It proclaims the lofty purpose of maintaining peace and justice and establishing human rights, yet it excluded the Source of Justice and the Author of Rights. The Declaration of Human Rights adopted by the United Nations General Assembly on December 10, 1948, makes no mention of the source of rights in its wordy preamble—leaving rights hanging in the air, as it were; on the contrary, it reveals its statism when it says, in the eight article: 'Everyone has the right to effective remedy by competent national tri-



bunals for acts violating fundamental rights *granted him*—mark the words—‘granted him by a constitution or by law.’” Lincoln would have had little patience with this document. “The rights that belong to man by virtue of his human nature will exist as long as man exists, because they are the gift of God. Freedom in their exercise is assured only when the State recognizes those rights as coming from God. When the State denies God this recognition and regards itself as the source of rights, freedom is doomed, for what the State can give, it can take away, and the sad history of tyranny proves that the omnipotent State does so act.”

### **Mrs. Luce Pays Tribute to Catholic Teachers**

Clare Boothe Luce paid tribute to the Catholic teacher's defense of human rights. “Where the intellectual assault (of the enemies of human rights) has come on man's reason you have met it. And you have not failed. You have strengthened the American reason. You have made it a right reason. In the classroom and out, you have affirmed American man's essential dignity and defined his human rights. You have made an argument for man's sacredness, and the argument has made an impact. Speech for speech, book for book, text for text, you have slogged it out with the enemy. You have pasted the label on Marxism, *plain poison*, and made it stick.

“There is not one person with any pretense to intellectual prestige—or even popularity—who calls himself a communist in America today. No small victory. Even the pragmatists are shaken. The old problem of the absolute has risen again to haunt them. . . . And our thinking materialists know at last that a moral attitude cannot survive without a religious basis, nor a religious one long be held without supernatural authority. They see what you have helped them see: that secularism is the old age of materialism, and communism its senility.”

The speaker warned against the “great machine” of communications in present-day America—radio, television, motion pictures, magazines, newspapers—much of which, she said, “is being used, albeit unwittingly, slowly to break down, subtly to destroy taste, morals, sensitivities, without which man can have no feeling for human dignity, no sense of human rights.” This machine is not owned, overtly, by the enemy; in fact, its owners have sincerely dedicated it to the enemy's destruction. But “it does not defend human rights because it does not give primacy to human values. . . . I say, let us face the challenge of the machine and admit that it produce too often violates every definition of human dignity. That its front pages too often deliberately favor scenes of agony and grief, of shame and humiliation: crushed children, tear-soaked, horror-filled parent faces, fainting females surprised in love nests, dangling suicides, all leered over by crowds, herded by peeved policemen. I say, let us face the fact that these obscene

tableaux are motifs repeated again and again on screen and over wave lengths. It is a tale of sound and fury, signifying moral idiocy. . . . Teach Catholic children to apply Catholic principles directly, immediately, to the great machine's produce.”

### **Father Murray Stressed Two Points**

Father John Courtney Murray, S.J., spoke to a two-fold point: the schools must teach the meaning today of Christian freedom, and to this end the school must itself be an apprenticeship in Christian freedom. “Democracy, once a political and social idea, now pretends to be a religion, the one true religion, transcendent to all the warring ‘sects’; and in this monstrous pretention there lurk, ready for development, the seeds of new servitudes for man.” The school can make only a limited contribution, for it is only one of many educative institutions, and not the decisive one. “The decisive one is still the family, and that extension of the family, the neighborhood. Limitations still lie upon the school even in this our day when the school has become a part-time mother, taking over many of the traditional educative functions of the home—a development that may be necessary but remains deplorable.”

The various departments and sections of the association centered their papers and discussions, their panels and conferences, on the convention theme, “Human Rights and Education.” Joint sessions were held by six other Catholic educational groups. The National Catholic Music Educators Association supplemented their five-day program with a concert by a national high school chorus; a local radio station gave them one hour of time and the concert reached a large audience. The Notre Dame Glee Club, scheduled for an evening concert in Cleveland, gave a courtesy concert in the afternoon for the Sister delegates. The Catholic Business Education Association set aside one day during the NCEA meeting for a series of special papers in their specific field.

President Stewart Lynch of the National Council of Catholic Men addressed himself to the subject, “Human Rights and the Community.” He expounded the maxim: For every human right there is a correlative duty. “The schools will be called upon to play a large part in making communities aware of the duties that must be recognized before human rights will be effectuated. Schools will be called upon to play a large part in exciting and cultivating the awareness of our duties to our neighbors, which is the fundamental basis for community responsibility. By well-planned school programs, particularly when tied to programs involving some aspects of adult education and parent participation, these prejudices (national, racial, or religious) can be eliminated, or at least their spiteful and vengeful phases toned down.”

(Continued on page 477)

# MAY-TIME IS MARY-TIME

By SISTER MARY AMATORA, O.S.F., Ph.D.

*Professor of Psychology, St. Francis College, Fort Wayne, Indiana*

IT IS NOT without a deep significance that the fairest month of the year should be named for Mary. May means Mary! The month of May is the month of Mary. Hence, May-time is Mary-time.

This time of the year when meadow and field evidence new life, when tree and shrub bedeck themselves in the gayest of blossoms, when flowers unfold bright petals and grains shoot forth new leaves, is in a special way youth's own time. As boy and girl, youth and maiden skip lightheartedly along on their schoolward way enjoying the new beauties of God's creation, they cannot be unaffected by the rejuvenation of nature that surrounds them. Even the song of the lark has its special message; the soft whirr of the hummingbird, its springtime appeal.

Perhaps without knowing exactly why, the child is aware of a certain buoyancy imparted to his youthful spirit, so that he would feign exclaim, "This is May!" Within his inmost soul he feels that May-time is a merry time. Truly one can carry the idea a bit further, and say that May is a merry time, a happy time, a joyous time, a youthful time, because *May-time is Mary-time*. It is precisely at this time of the year that all the earth, reflecting God's beauty, reflects Mary's sublime perpetual youth.

## A MARIAN PROGRAM

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There is no more fitting time to initiate and carry on a special Marian program in the classroom than during Mary's own month. The important thing is to have the children themselves plan and develop the program under the guidance of their teacher. If it is *their* challenge, they will meet it. Children today are not eager to carry out teacher-dominated projects, but they will go all out, and do far more than was originally expected of them, if they feel it is *their* project. True, a teacher-guided project takes far more preparation on the part of the teacher than does a teacher-dominated project, but the results accruing to the souls of children will more than compensate the zealous teacher.

There is no one method or formula for a Marian May-time program. The possibilities are limitless. Once set in motion by the enthusiastic teacher, the creative minds of the children will bring forth ideas that will vary the program in every classroom.

It would be wise to talk to the children about the program during the latter part of April; let them plan a special opening project for the first day of May. Some one or two children may volunteer to find and bring to the reading period or the English period some literature on the Blessed Virgin Mary. Others may prepare some appropriate passages from the Bible for the religion period. Another group may wish to serve as a "committee on spiritual exercises," and give to the class a number of suggestions they have thought out relative to private prayer and penance that may be adopted by the individual members of the class for certain days, or for a week at a time. They may also suggest some small daily devotion including a hymn in the classroom.

Others may exhort their classmates to some specific point in De Montfort's "True Devotion to Mary." They will exhort one another to better attention and devotion at Holy Mass, to daily Holy Communion, to frequent spiritual Communion during the day both at home and at school, to the wearing of the scapular, to the daily family rosary, to Marian broadcasts and telecasts, and especially to living constantly in union with Mary, by asking her to offer each lesson they study, each page they write, each game they play, each work they perform, each prayer they say, each act of self-denial and sacrifice they do—by asking her to offer them to Jesus for the conversion of Russia and for world peace.

## PLAN A MARIAN DAY

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As the month goes on, still other groups of children may wish to plan a "Marian Day" for some *one day* near the end of the month. This group might be a small steering committee, assisted by all members of the class who wish to participate by volunteering contributions. One member of the steering committee could act as

chairman with a group for arithmetic; another with a group for spelling; others each with a group for writing, reading, English, art, history, or geography; covering whatever subjects are ordinarily scheduled for the day. The content of each subject would in some manner pertain to the Blessed Virgin Mary, to Marian feasts, to Marian devotions, to saints devoted especially to Mary. The teacher acting as a moderator or supervisor may be surprised at the ingenuity of thirty or forty little minds.

As May nears its end, the teacher will hope that the children's enthusiasm for Mary will not cease. His aim has been to develop a love and devotion to Mary, in the hearts of the children, that will carry on. Accordingly he will throw out to them some challenge for continuity: "What about the summer vacation? Is May 31 going to be the end of your work for Mary?" Soon the little heads will get together on some good vacation plans. These may include neighborhood devotions, such as rosary, litany, hymns; back-yard shrines to Mary; home-made Marian pageants and playlets such as children are wont to perform in the barn or garage when all the "gang" gather with a pin for admission price. Again they will not forget the importance of living with Mary, and of the little spiritual practices to which they had accustomed themselves. Once the children have acquired the habit of being Mary-conscious, Our Blessed Mother will have many more youthful apostles furthering her messages.

#### CHILDREN ARE MARY'S MESSENGERS

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Our Lord once complained to St. Theresa of Avila, "I would speak to many souls, but the world makes so much noise in their hearts that they cannot hear My voice." Throughout the ages God has spoken to men through privileged souls; throughout the past hundred years, He has been sending His own most holy Mother Mary to warn mankind. And Mary, in her turn, is using children and youth to transmit her requests, her pleas and her warnings to the human race. There is no one-hundred-year period in history in which Mary has made so many separate appearances in so many different countries as she has in the past hundred years. More than twenty-five of these have been made known. Some of the known apparitions have been accorded ecclesiastical approval; other have yet to be.

*The Weeping Lady:* Most Catholics are familiar with the stories of Lourdes and of Fatima, but many are not acquainted with some of the other appearances of the Blessed Virgin. One of these occurred in the region of the Alps in southeastern France on the holy mountain of La Salette. Here on September 19, 1846 two poor, uneducated children, Melanie Mathieu, who was 15,

and Miximin Giraud, who was 11, were tending their cattle as usual on the hillside. As they went searching for the strayed cattle, Melanie noticed a blazing light a short distance ahead of them. She called to Max, and together they went to investigate. Drawing nearer they saw within the light a woman sitting upon a rock, holding her face in her hands and weeping bitterly. The Lady arose and said, "Come near, my children; do not be afraid; I am here to give you great news." Timidly the children approached and the Lady came towards them. She was suspended a few inches above the earth and seemed to glide along.

The beautiful Lady was clothed in a white garment ornamented with pearls, a white cape upon which were intertwined roses, a golden apron and white shoes. She wore a white cap similar to that worn by the peasant women of that district, but it was surrounded with a diadem of roses, and radiated streams of light. Around her neck was a chain with a Crucifix which hung upon her breast.

As she spoke to the children she continued to weep. In the lengthy message she gave them, she explained the many disasters that were to come upon France on account of the sins of the people, particularly the sins against the second and third Commandments. The plea of the Lady was prayer and penance.

At La Salette there was just this one appearance of the Blessed Virgin. Investigation was immediately begun and on the fifth anniversary of the apparition, a pastoral letter was read in all the churches of the diocese authorizing the devotion to *Our Lady of La Salette*, The Weeping Lady.

#### OUR LADY OF HOPE

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*Our Lady of Hope:* When the Franco-Prussian war was bringing devastation to France, our Lady returned to bid the people to pray and to hope in God. This time Mary showed herself to two boys, Eugene, aged 12, and Joseph Barbadette, aged 10, who were helping their father cut up fodder for the cattle. It was about five o'clock in the evening of January 17, 1871 when Eugene saw in the sky a triangle of stars and within them a lovely lady. He quickly called his brother who also saw it. Father, mother and most of the villagers soon joined them, but the adults could see only the triangle of stars; they could not see the lady. Two girls, Francoise Richer and Jeanne-Marie Lebosse, saw the lady at once. This time our Lady's message was "Pray my children. God will hear you in a short time. My Son allows Himself to be moved by compassion." That same night the German soldiers were advancing upon Laval, thirty miles away, when suddenly they were ordered to withdraw by their general. The soldiers said, "A

Madonna is guarding the country and forbidding us to advance." The Barbadette barn was converted into a chapel, and later a Basilica was built nearby. Every year 60,000 to 80,000 pilgrims come to pray to *Our Lady of Hope of Pontmain*.

*Our Lady of Pellevoisin*: Five years after the happenings at Pontmain, a young girl lay dying at Pellevoisin, a small town in central France. Constance Estelle Faguet had been the sole support of her parents. Being extremely sad at the thought that there would be no one to provide and care for her poor parents, she wrote a letter to the Blessed Virgin and had it placed beneath Mary's statue in the church nearby. Suddenly on the night of February 14, 1876 the Blessed Virgin appeared to her telling her she would have five more days to suffer, and then she would be restored to her parents, for Jesus was pleased with her letter. In her later apparitions, Mary gave her various messages, in the most famous of which our Lady ordered her to have a badge made. This badge showed the Sacred Heart on one side and Our Lady of Pellevoisin on the reverse. Mary said, "I choose the little ones and the weak for my glory; I have chosen you to publish my glory and to spread this devotion." The Confraternity of Our Lady of Pellevoisin was raised to the rank of an Archconfraternity by Pope Leo XIII on March 13, 1896.

#### MARY COMES IN OUR CENTURY

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Since the appearance of Our Lady of Fatima, Mary is reported to have appeared in some fifteen to twenty places all over the world. The first two of these were at Beauraing and at Banneux, two small towns in Belgium. Both these apparitions have been fully investigated by the Church and declared worthy of credence. Both of these appearances were to children.

At Beauraing there were five children: Fernande, Gilberte and Albert Voisin, aged 15, 13 and 11; and Andrea and Gilberte Degeimbre, aged 14 and 9 respectively. It was on November 29, 1932 when Mary first showed herself to these five children. In all she came to them over thirty times. The message she gave them was to "be good"; and later to "pray, pray very much."

At Banneux, Mary showed herself to an eleven-year-old girl, Mariette Beco, whose family was not a practicing Catholic one. From January 15 to March 2, 1933, Mary appeared to her eight times. She said, "I am the Virgin of the poor," and "have come to relieve the sick of all nations." She bid Mariette to "have faith" and to "pray much" and to "pray fervently."

The study of the above topic leads directly to further investigation of the many Marian devotions. Principal among these are the rosary, the scapular of Mount

Carmel, the miraculous medal, the angelus, the five Saturdays in honor of the Immaculate Heart of Mary, the meditation upon the mysteries of the life and death of Christ and His Mother. Not only will this be valuable training in the use of the library, in the writing of reports to be given in class, but it will also deepen the children's devotion to the Mother of God.

Every month of the year has its quota of feasts in honor of the Blessed Virgin Mary. Some of these may not be known to all. Will not one group of children volunteer to look up and make a list of Mary's feast days? Individuals could prepare to read to the class the story of the origin and meaning of the feast. Each individual could be responsible for reminding the class of the feast in question shortly before the day arrives. Thus one phase of the Marian program would go through the entire year. Each feast is another opportunity for renewal of fervor and devotion to Mary.

#### THE AGE OF MARY

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The present time has often been referred to as the "Age of Mary." This should have a special significance for every teacher. No one doubts the seriousness of the times, yet Mary's requests for *much prayer, avoidance of sin, and penance* are not being universally heeded. If all the twenty-seven million Catholics in our own country would comply, perhaps there would be sufficient reparation to the offended, long-suffering God-head.

Teachers, above all others, have a golden opportunity; or rather, should one say, a "grave responsibility"? Mary works her wonders through children! Doesn't she expect Catholic teachers to assist in spreading her message through the children they have before them day after day?

In one of her apparitions during the 1930's, Mary said that the forces of hell were unleashed upon the world. She further stipulated that "prayer is one of the conditions laid down by God Himself for obtaining favors." On one occasion the saintly Curé of Ars said, "I know someone more powerful than God—the man who prays. He can make God say 'Yes' after He has already said 'No'." All of this is nothing really new. When on earth, Our Lord himself said, "Unless you do penance, you shall all likewise perish." It is only through His kindness and mercy that He is sending mankind repeated warnings.

The teacher cannot too strongly inculcate "in season and out of season" that Mary *demand*s penances, sacrifices, self-denial, prayers, Holy Communion, Holy Masses, meditation, and above all, the daily rosary. With May-time as Mary-time in every classroom throughout the country, the children can make May-time a Mary-time in every home throughout the nation.



# Current Trends in the *TEACHING OF READING*

(Continued)

By REV. JOHN A. O'BRIEN, Ph.D., LL.D.

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WHAT is the Balanced Reading Program? It is one in which *each child* gets an opportunity to grow in reading abilities and skills at a time when he is able to grasp the ideas and skills presented. A lesson may be fine for most of your third grade or your eighth grade and yet may be a complete waste of time for little Mary Ellen or big slow-moving John Joseph. It is one in which a child may grow in the ability to grasp ideas, relate them to one another in various ways, and use those ideas in the light of reason and past learning.

In order to be a program in which a child grows in the ability to get ideas from the printed page, it must be a program in which vocabulary growth is planned and adequate, and not left to chance. It must provide within it both *exposure* to a large vocabulary of useful words and a scientifically worked out word perception program in which the child actually masters several different methods for attacking words—the use of word-form clues, context clues, the structural analysis of words, the phonetic analysis of words and syllables, and the use of the dictionary for getting word meanings, pronunciations, and spelling.

It is one in which the child's *experience* is utilized in *helping him learn to read*, and as his progress warrants it, his *ability to read* is utilized in *helping him to broaden his experience*. It is one which opens the doorways of experience to a child by giving him groups of stories—used by the teacher as the core of units of reading experience—which include all the types of reading material in the field of children's literature suitable to the interest level of the child. By the middle grades the child, whose reading program is balanced, is reading in the course of a year groups of stories in the areas of:

1. Children's activities (the human interest stories of the age-level).
2. People of the past.
3. Inventive Science and Discovery.

4. Fancy and Imagination.
5. People of other lands.
6. Natural Science.
7. Biography.
8. Child Classics.

## **GROUPING OF CHILDREN**

For the past several years much emphasis has been placed on individual reading, on the individual development of the individual child's ability to perform. Certainly, every child must gain his own strength and develop his own power in reading, yet our emphasis upon the individual has in some cases caused us to forget how much all of us as individuals depend upon others for helping us shape our ideas and ways of thinking. The importance to a child of working in groups with others is so tremendous that we can only sympathize with the pupil who learns reading from a private tutor.

The grouping of children for reading instruction is carried on in different ways. Probably the largest single factor in guiding us as teachers in our administration of a grouping plan is the need of each child for a certain measure of success, both in his work and in his relations with those around him. The idea of grouping children according to ability means to some teachers that one group is less desirable than another. Unless a teacher is convinced that the group a child is in is the *best* group for *him*, she should not have him there. And if it is the best group for him, she should never by word or deed give the impression that to be changed to another group would be a reward or a punishment, but merely a change because what they are doing now might be more interesting to him.

This *attitude of the teacher* in regard to differences in pupil ability is most vital in Catholic education. The

cruelty to innocent children that goes on in the name of "ability grouping" is considerable. A teacher must first convince herself that whether a child learns to read his first reader in grade one or whether he learns to read it in grade two is of minor importance, compared to whether he learns to read it happily and confidently.

Some children learn to walk later than others. By the time they are five or six, you never know it! Some learn to talk later than others. Some learn to read later than others. Providing all these learnings come along eventually, there is no reason why they must be looked upon as anything more than slight deviations which require a little adjustment at the time, but which need have no serious after-effects.

### COMMON INTERESTS

Children of primary grades (1 to 3) have a bond of common interests—the activities of other children like themselves. Their responses to the opinions of an adult are generally more easily guided at 5, 6 and 7 than they will be when the children get to be 9 or 10. Dividing children in the primary grades into groups along ability lines is feasible during a fair part of the basic reading time, having them move from a group to group as their changes in ability and need indicate a change in group. This flexibility of groups is essential, of course, if the spasmodic changes in pupil progress are to be recognized.

Flexibility in grade one, and to some extent in grades two or three, requires that all groups be using the same basic reading program. The vocabulary of a series of books is progressive, and a sudden switching from one basic program to another in the middle of grade one, for example, may cause the child to be faced suddenly with 50 or 100 strange words and very few familiar ones. Using a different series of books for each reading group then, freezes the groups so that it is easier to keep a child in a group that is moving too fast or too slow than to try to help him over the big hurdle of mastering a new vocabulary.

How does our knowledge of the nature and characteristics of the children determine what is to be done in the modern reading program? In the first three grades we generally have three ability groups in the classroom. Usually about 55 to 60% of the class works at an average rate, about 30% move at an accelerated pace, and about 10 to 15% require a slower speed and more reteaching. Each group has its own background for reading and vocabulary introduction, its guided reading (both silent and oral) and discussion, its practice skill work taught in a group situation and practiced by the child in his workbook, its activities, and its supplementary and library reading.

### GANG BECOMES IMPORTANT

When children get to be 9, 10 and 11—when the opinion of the "gang" becomes more important than the opinion of either parent or teacher—it is highly essential that a child's prestige with the other children be guarded with more care than ever. A simple three-group division of the class by abilities would not be desirable at this level even if time permitted. Since primary teachers spend most of their time teaching reading and middle grade teachers seldom have more than an hour a day for it—some only 40 or 50 minutes—it would be impossible to have three separate reading groups anyway.

In the middle and upper grades the extensive interests of the children demand a sizeable program of wide reading in addition to the intensive training in the basic reader. How are these intensive and extensive reading needs met in the day by day program? The typical 6th grade might spend four days of reading time, with about 45 minutes a day for reading, as follows:

The first day. Teacher and children enjoy the reader story together, reading it silently, discussing it, referring to it to clarify points in discussion. The little group unable to read it gets told the gist of the story in a near-whisper while the rest are reading silently, so they are able to join in the discussion with the crowd.

The second day. Teacher teaches skills from her sixth grade reading guidebook to the majority of the class, while that little group reads library books. After 25 or 30 minutes the teacher takes the little group and teaches skills to them from a lower-grade guidebook, while the majority works in its workbook and reads library books.

The third day. Entire class reads library and story books, each reading extensively on his own level but usually within the idea of the unit theme, and teacher uses this quiet time to work with small groups or with individuals who have some special little need that she can fill with some instruction at the board or at her desk.

The fourth day. Whole class engages in activities related to the unit theme, various members making pictures, fixing the bulletin board, writing letters, working on a class scrapbook, writing informational paragraphs to extend the unit background for each other, and doing other things which make the unit theme come alive so that further reading becomes desirable and important to the children.

From the beginning of the child's reading experience on through his adult days his progress in and through reading will be successful insofar as his personal and social needs are filled. Planned developmental growth in all the skills which aid the *process of interpretation*—from the smallest auditory perception lesson in the

phonetic program to the most complex lesson in creative visualization of a scene from *Ivanhoe* in one of the upper grades—will give the child that dependable bulwark against failure which he needs in his struggle to utilize his share of the "ten talents."

The happy child in the friendly classroom is free to grow in mind and spirit with the help of literature in his reading program, as he learns to *interpret* on a progressively higher level. He comes armed with his short lifetime of experience to the printed word. He carries to the printed word his *ability to recognize words* instantaneously. Whether he knows each word before him because he learned it as a sight word or because his training in word-attack skills has equipped him to figure it out is immaterial for the immediate acquisition of the thought—and if he is efficient he will get some words each way.

The important item in regard to the recognition of words is that they carry meaning to his mind immediately so that *comprehension* follows without delay. As the ideas are related to one another in the mind of the child reader he accepts or rejects them, likes or dislikes them, agrees or disagrees with them. This *reaction*—like the recognition of the words and the comprehension of the idea contained in them—is influenced by the past experience of the young reader.

As the child reacts to the idea presented to him in print he integrates a reflection of that idea into his general background of experience, to the extent that his experience has habituated him to the absorption and integration of new ideas gained through reading. Hence the child reader brings to his reading a background of experience, and the depth and quality of his interpretation are influenced by the background of experience.

#### CHILDREN'S EXPERIENCE IS WIDENED

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All of this works also in the opposite direction. As the child recognizes words again and again—whether they were presented first as sight words or whether he figured them out with his word attack skills—he becomes more proficient in recognizing words. His experience is broadened in this skill. As the meanings of words are made clear through a variety of contexts the child reader's experience in word meanings grows. Comprehension of ideas presented by the writer gives him a new fund of thoughts with which to widen his experience. Through clearly understanding an author's thoughts the reader may see another land momentarily, or live vicariously some incidents in the life of another person. Thus is the reader's experience broadened and deepened through comprehension. As the child reacts to the author's thoughts and as those thoughts or others which grow out of them become part of the child's way

of thinking, he comes away from the reading experience with a richer background for living and for further reading. The child reader takes from his reading new ideas and skills which then become part of the total experience he carries to his next piece of reading.

#### SUMMING UP

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By way of summary, what is your procedure as you teach your modern reading program? In your planned lesson you prepare for the reading of the story, introducing new words in a meaningful setting, establishing background so that the children will be ready to read the story meaningfully and eagerly. You guide the reading and discussion of the story, focusing attention on meaning and enjoyment, with questions and comments that keep the children probing, weighing, and generally thinking as they read. You teach a well-planned, practical skill-building program, developing the two major strands of reading, word-perception and thoughtful interpretation. Your word-perception is not an outdated mechanical mouthing of unintelligible sounds—you have no time for the *igs* and the *ots* and the *umps* but instead it gives balanced emphasis to meaning clues, word-form clues, structural analysis, phonetic analysis, and the dictionary. Your interpretation program provides for both the specific comprehension of sentences and the larger comprehension which comes from relating ideas to one another and seeing them in the perspective of general information. Your attitude recognizes the necessity of taking a few minutes for children to react out loud to ideas they read. Your method provides for enrichment through correlated activities, supplementary reading experiences, related language experiences, and the enjoyment of library books.

You read poetry and stories to your children from pre-reading days on. You avoid the horror of burdening small children with the complexities involved in reading poetry, with its reverse-order lines, broken thought phrases, difficult-to-follow conversational patterns, and other reading difficulties. Rather than take the slightest chance of spoiling a natural delight with the music of poetry, you read it to them—great quantities of it—putting off their reading of most of it until the upper grades.

Your emphasis upon preventing trouble for the child and for the teachers who follow you with your children causes you to look sensibly upon remedial work, regarding *each* child, retarded or advanced, as one who must be helped to advance from his present level of progress to a higher one.

The handling of discussions and of grouping problems in your class is determined by an understanding of

(Continued on page 474)

# Introducing High School Students TO ECCLESIASTICAL LATIN

By SISTER MARGARET MARY, I.H.M., Ph.D.

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IT IS fairly safe to conjecture that all of us at practically every convention we attended have had a rather general reaction to certain proposals. "Yes," we say, "the idea is good; the suggestion is certainly worthwhile, but that speaker doesn't know about diocesan courses of study, already too lengthy for the time limits; he is not familiar with diocesan examinations, medians, etc., etc." Therefore, even while he is speaking we consign the project to the limbo of interesting but impractical projects.

The present writer has the temerity to suggest that teachers of Latin could and should introduce some ecclesiastical Latin into our courses.

Let us consider the statement that we *could* devote some time to the study of patristic and liturgical Latin. You have probably heard the story of the amiable Chinese who had never before seen a tennis game and was watching some missionaries play one afternoon. He saw them swing fiercely at the ball, run strenuously back to the base line, dash wildly up to the net. He saw the perspiration form on their brows. Finally, in a lull between sets, he gathered up enough courage to say to one of them, "Begging your honorable pardon, why you no get coolies to do this hard work for you?" Human nature is such that people are willing to work hard at something they like, and by the introduction of some passages from the liturgy and the writings of the Fathers, we might make our students like the subject better and this interest on their part would pay worthwhile dividends in enabling us to "cover the limits." A period now and again in which we would use something other than "the same old book," a period in which we would elucidate some of the Latin with which our students are already familiar from the liturgy, but which they have never bothered to translate, a period in which we would examine a passage dealing with the early history of the Church, would make our classes alive and in the long run we could teach the prescribed material more effectively because we would be teaching it to a group genuinely interested. Too often it is asserted that Latin

as taught is surrounded by a moat and the drawbridge is never let down to allow the pupils to pass over to the field of history, literature, philosophy, and religion.

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## UTILIZE THE SATISFACTION THAT FLOWS FROM ACHIEVEMENT

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One of the most satisfying experiences a student of a foreign language can have is that of picking up an extract written in that tongue and discovering that he can read it. Do we by clever maneuvering afford such opportunities to our pupils? We could, for example, give our students the Latin version of the story of the Nativity or of the Adoration of the Magi. Their previous acquaintance with the narrative would be a tremendous help in enabling them to translate it with a high degree of facility, and they would glow with that feeling of accomplishment which often warms the hearts of students of French, Spanish, and German, but comes all too infrequently to those who are struggling with the Latin. The psychological effect of such an experiment will boost their morale and give them renewed zest in attacking a chapter of Caesar replete with ditches to be dug and bridges to be built, and fairly bursting with troublesome subjunctives and periphrastics.

In consideration of these facts, I contend that we could satisfactorily include some work in ecclesiastical Latin in our present courses and still fulfill the specifications of the diocesan course of study in the allotted time.

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## LATIN OF THE FATHERS PRAISED

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Now let us consider the statement that we *should* teach some Church Latin. In the first place, from the point of



view of scholarship, any study which passes over without comment such a significant portion of the body of Latin literature is undoubtedly inadequate. Its sheer bulk the Christian writings represent several times the amount of work that is extant from pagan antiquity. Not only for considerations of quantity but also of quality, neglect of the ecclesiastical authors is unjustifiable. During the present century we find scholars voicing that opinion; e.g., the eminent German Wilamowitz-Möllendorf; John E. B. Mayor, in England; and Professor Gildersleeve, here in America. They maintain, correctly, that the writings of the Fathers contain much that is better than some of the so-called classical works.<sup>1</sup> Noteworthy strides in patristic studies have been made at Princeton and Harvard, and on the other side of the Atlantic the Christian writers are receiving attention at both Oxford and Cambridge. No longer is the world laboring under the delusion which had been zealously fostered by Gibbon and Hume that the early Fathers were ignorant fanatics, scarcely removed from savagery, that their attitude to pagan culture was one of unreasoning destructiveness, that they were incapable by reason of their nature and religion of appreciating the fineness of a Homer or a Cicero.<sup>2</sup> Therefore, I say, first, that we should study the Christian writings because as literature they have intrinsic value.

#### CULTURAL INFLUENCE OF FATHERS

Secondly, we should teach ecclesiastical Latin because we cannot afford to ignore the tremendous importance of the rôle of the early Fathers in their cultural influence upon all subsequent Western civilization. They are responsible for the flow of thought in Western Europe, and we still think in the patterns which they set. In discussing Greek philosophy, Werner Jaeger states, "I long ago started my work on pre-Socratic philosophers under such men as Diels and Wilamowitz-Möllendorf and am bound to approach it as part of the history of Greek genius; but I have also spent a lifetime on the study of the Christian tradition, especially in its ancient Greek and Roman phase. I am therefore deeply impressed by the continuity of the fundamental forms of thought and expression which triumphantly bridges the chasm between these antithetical periods of the human mind and integrates them into one universal civilization."<sup>3</sup> This same view is corroborated and elaborated in the best seller of Arnold Toynbee.

<sup>1</sup>Cf. Wilamowitz-Möllendorf, "Die griechische und lateinische Literatur und Sprache" in *Die Kultur der Gegenwart* (Berlin, 1923), I, 8, pp. 186-197; John E. B. Mayor, *Q. Septimi Florentis Tertulliani Apologeticus* (Cambridge, 1917), pp. xiiff.

<sup>2</sup>Leo V. Jacks, "A Patristic Series for Creighton University," *Classical Bulletin*, VIII (1932) 62.

<sup>3</sup>Werner Jaeger, *The Theology of the Greek Thinkers* (Oxford, 1947), p. 9.

We as teachers of Latin should make our students realize that all the early writers, Christian and pagan alike, are heirs of Classicism and continue the classical tradition. The early ecclesiastical writers produced on the whole the same types of writing and were impregnated with the same literary spirit which permeated the writers of Greece and Rome in the pre-Christian period. Culturally and philologically the first five centuries A.D. belong to the same civilization as the centuries before the coming of Christ. The Greek of St. Basil and St. Chrysostom is fundamentally the Greek of Plato and Demosthenes, revealing only those differences resulting from the development natural to a living language. In the same respect, the Latin of St. Augustine is essentially the Latin of Cicero. The literature of the early ecclesiastical writers carries on the classical tradition in an unbroken line. The new differs from the older chiefly in that it is vivified by the new spirit that Christianity supplied. But the coming of Christianity did not expel the classical inspiration.

From the point of view of literature the early ecclesiastical writers belong in conjunction with the pagan Greek and Roman authors to a common culture which we term antiquity, and it is in this light that they should be considered and studied.<sup>4</sup> The old Latin had been formed and cultivated for worldly purposes,<sup>5</sup> but the new Latin assumed the missionary rôle of uplifting and bettering human society. As professor Rand puts it, "It is a mistake to think that the Christian Church was hostile to pagan culture; on the contrary after a brief period of combat and readjustment the old learning was appropriated for a new purpose. But the purpose was new. . . . The classics did not perish under the regime. In fact we can thank the monasteries for preserving them for us."<sup>6</sup>

#### ECCLESIASTICAL LATIN HAS VALUABLE RELIGIOUS LESSONS

While we should be induced to teach ecclesiastical Latin because of the intrinsic literary value of the writings of the Fathers as well as because of their tremendous cultural influence, there is still a third reason for so doing, far more important than either of these. This, as you know, is that valuable lessons in religion can be inculcated by acquainting our students more thoroughly with the Scriptures and the writings of the Fathers. Even to those among our students who "will little note, nor long remember" much that we say in

<sup>4</sup>Cyril O. Vollert, "The Classical Tradition and the Fathers," *Classical Bulletin*, IX (1932) p. 8.

<sup>5</sup>Francis J. Moellering, "Is Christian Latin Prose Inferior?" *Classical Bulletin*, V (1929) p. 30.

<sup>6</sup>"The Classics in European Education," in *The Greek Genius and Its Influence*, edited by Lane Cooper, p. 85.

our Latin classes, perhaps in some moment of their lives when school days are the distant past, there may come the remembrance of having translated a sentence from St. Augustine, e.g., "A small thing is a small thing, but it is a great thing to be faithful in what are small things." As a result, they may go on with renewed zeal to perform those tremendous trifles which purchase eternal happiness. Perhaps because we have spent a period translating St. Cyprian's beautiful exhortation to those who are going forth to martyrdom, we have armed our pupils with thoughts and sentiments that will enable them to meet valiantly the piecemeal martyrdom of self denial or—for who can predict in these days?—even actual martyrdom at the hands of godless enemies. Surely each one of us would deem it time well spent if as a result of our explanation our students would assist at Mass more fervently, would realize the meaning of the words they sing at Benediction, would follow the liturgy of Tenebrae and the other Holy Week services more devoutly because of an increased understanding. Ecclesiastical Latin is our heritage, and we should not let its treasures go unappreciated.

This plea for ecclesiastical Latin is in no way a denouncement of the classics which our students now read. It is necessary for them to be familiar with the best of the literature of antiquity and our sense of values would be distorted if we advocated discarding these works. The important point is that since Latin continued to be a living tongue deep into the Middle Ages it seems prejudicial to disregard it in its Christian development in view of the excellence of much of the liturgical Latin of this period. Ages have made a careful selection of what is best among "profane authors"; and certainly with equal reason is it proper that a judicious selection be made of what is good, interesting, and instructive in the wide field of early Christian Latin.

#### **MUCH IS UP TO THE TEACHER AND CONDITIONS**

How much can be done in this matter depends upon the individual teacher, the group with whom she is working, and the status of Latin in the particular school. Where the four-year course is enjoined the graduate should have a rather wide acquaintance with and appreciation of Christian Latin. Those of us who have students for whom one year of Latin will be terminal should strive to give them the proper perspective on ecclesiastical Latin. We should stress one fact which

was mentioned earlier, namely, that the Latin of St. Augustine does not differ, except for the development natural to a living language, from the Latin of Cicero. In the course of the more than four hundred years which separated these two figures, vocabulary was enriched and words took on new meanings, grammar and modes of expression underwent changes. Therefore when in a piece of Christian Latin a pupil discovers *dixerunt* followed by *quod* and a finite verb rather than the familiar accusative and infinitive he will realize that the author is using a construction that is permitted in the best usage of his day, and will not conclude that he is guilty of a grammatical error.

#### **READINGS FOR TEACHERS**

Since most of us have been brought up on a system which confined the study of Latin to the pagan classics, there may be some questions as to the works which would be helpful to us as teachers for background preparation in presenting ecclesiastical Latin to our pupils. As a point of departure there is nothing better than the article on Liturgical Latin in the *Catholic Encyclopedia*. This article was written by Father Lejay, one of the ablest classical scholars of France, and presents a very fine discussion. Most teachers would find it helpful to follow the reading of this article by a study of Bardy's *Christian Latin Literature* or by Cayre's *Patrology*. English translations of both these French works are available.

If we begin to work seriously on this project of introducing ecclesiastical Latin into our classes, we could easily bring about a modification of the course of study if necessary; and we might also be able to edit a group of selections for use in our schools. This might be the beginning of a more widespread interest in the Fathers throughout other parts of the country.

In these days of emphasis on correlation we teachers of Latin would do well to exploit the opportunities which ecclesiastical Latin offers us, for by introducing some church Latin we would not only be giving a fuller and more accurate view of Latin literature, but relating its study to religion and history; and, over and above that, relating it to life—to the life that each one of our students leads as a member of the Mystical Body, sharing in the liturgy of the Church and thus preparing for the life to come. Every effort to stimulate interest in Christian Latin will in the end be productive of much good.

# Characteristics of Middle Class *CATHOLIC FAMILIES*

By C. S. MIHANOVICH

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Research done by Miss AUDRY THOMAN

**T**HIS study is based entirely on factual family data, derived from questionnaires which were submitted to the student body of a Catholic college for women, in St. Louis County, Missouri. The purpose of the study is to find the average number of children in each of the represented families in relation to the age of mother at marriage, the duration of the marriage, the education and the religion of the parents. It is assumed that these families are of the middle class, socio-economic status, because they are giving their children the advantage of higher education in a private school. This, in itself, is not an absolute test of their financial standing, but this assumption has served as a starting point for investigation.

In making this investigation, the questionnaire method was used. Questionnaires which were presented to the two hundred thirteen students at an all-student assembly were answered and returned during this assembly to insure returns. Four of these were discarded because of insufficient data. The questionnaire was composed of a series of questions which asked: the age of parents, the duration of marriage, the religion, education, occupations of parents, and the number of living children in the family. The information concerning occupations was discarded because it was vague and diversified.

In all, 209 families with a total of 635 children were studied. Thirty percent have two children, and the numbers of families with one and three children are about the same, 19% and 20% respectively. Twelve percent are families with four children, 7% with 5 children, and about 6% have six children. Three percent have seven children, 1% has eight, and less than 1% of the families has nine or ten. The average for the entire group is three children per family.

It should perhaps be pointed out that the figures of this study are not directly comparable to national figures because 15.2% of the families included in the 1940 National Census are childless.<sup>1</sup> There are, of course, no childless families included in this study.

TABLE 1  
YEARS MARRIED AND NUMBER OF CHILDREN

	Total		Number of children										Total No. of children in families	Average No. of children per family
	No.	%	1	2	3	4	5	6	7	8	9	10		
Total	No.	%	40	62	42	28	15	12	6	3	2	1	635	3
	209	100%	19%	30%	20%	12%	7%	6%	3%	1%	-	-		
Years Married														
15-19	19	9%	7	4	5	2	1	0	0	0	0	0	43	2.2
20-24	106	50%	28	37	22	12	7	1	2	0	0	0	268	2.5
25-29	56	27%	8	16	10	9	5	4	3	0	1	0	185	3.3
30-34	17	8%	0	4	2	2	1	6	0	1	1	0	80	4.7
35-39	11	5%	0	1	3	1	1	1	1	2	0	1	59	5.3

TABLE 2  
TYPE OF MARRIAGE AND NUMBER OF CHILDREN

	Total		Number of Children										Total No. of children in families	Average No. of children per family
	No.	%	1	2	3	4	5	6	7	8	9	10		
Total	No.	%	40	62	42	28	15	12	6	3	2	1	635	3
	209	100%	19%	30%	20%	12%	7%	6%	3%	1%	-	-		
Type of Marriage														
Catholic	168	80%	28	41	38	24	14	12	5	3	2	1	549	3.2
Mixed	24	12%	8	12	2	1	0	0	1	0	0	0	49	2
Non-Cath	17	8%	4	9	2	1	1	0	0	0	0	0	37	2

## RELIABILITY OF DATA

The reliability of the data gathered is relatively high. The questionnaires were strictly anonymous; questions were objective and factual. Although this study is small, it is complete in that it covers all the families represented in one college during an academic year.

<sup>1</sup>U. S. Bureau of the Census, *Population Differential Fertility 1940 and 1910* (Government Printing Office, 1943), p. 7.

TABLE 3  
AGE OF MOTHER AT MARRIAGE AND NUMBER OF CHILDREN

	Total		Number of Children										Total No. of children in families	Average No. of children per family
	No.	%	1	2	3	4	5	6	7	8	9	10		
Total	209	100%	19%	30%	20%	12%	7%	6%	3%	1%	-	-	636	3
Age at Marriage														
15-19	23	11%	4	3	8	5	1	1	0	0	0	0	72	3.1
20-24	96	46%	14	31	17	12	10	5	3	2	2	0	310	3.2
25-29	72	34%	18	24	12	6	3	6	2	1	0	0	199	2.7
30-34	12	7%	3	3	2	2	1	0	0	0	0	1	38	2.2
35-39	6	2%	1	1	3	1	0	0	0	0	0	0	16	2.6

TABLE 4  
EDUCATION OF PARENTS AND NUMBER OF CHILDREN

	Total		Number of Children										Total No. of children in families	Average No. of children per family
	No.	%	1	2	3	4	5	6	7	8	9	10		
Total	209	100%	19%	30%	20%	12%	7%	6%	3%	1%	-	-	636	3
Education of Parents														
F College Grad.	9	4%	2	5	0	1	1	0	0	0	0	0	21	2.3
M College Grad.	41	20%	10	11	5	6	5	1	2	0	1	0	125	3
F High School G.	5	2%	0	1	3	1	0	0	0	0	0	0	15	3
M High School G.	4	2%	0	2	1	0	0	0	0	0	1	0	15	3.6
F High School G.	95	45%	16	25	26	13	4	6	3	1	0	1	291	3
M High School G.	20	10%	4	6	5	1	2	2	0	0	0	0	57	2.8
F Not High Sch. G.	1	-	0	1	0	0	0	0	0	0	0	0	2	2
M Not High Sch. G.	5	2%	0	2	0	1	1	1	0	0	0	0	19	3.8
F College Grad.	29	14%	8	9	2	3	2	2	1	1	1	0	90	3.1

F - Father; M - Mother; G - Graduate.

## CONCLUSION

This study has attempted to show the relationship between the size of the families and certain factors which influence it. No generalizations can be made from a study of 209 cases, but there are a few significant facts.

The totals which are recorded on each table show that 19% of the families have one child, 30% have two children, 20% have three, 12% have four, 7% have five, 6% have six, 3% have seven, 1% has eight children, and less than 1% has nine or ten. An increase is noticeable between the number of one-child and two-

children families but there is a steady decrease in the number of families having more than two children.

The study indicates that the marriages of 25 years or more average 3.8 children. Those families married less than 25 years average 2.7. It has been pointed out that the probability of an increase in any of these families is low. Therefore, this difference of 1.1 between the two averages is an indication of the declining birth rate.

The general average of the group is three children per family. The 168 Catholic marriages average 3.2, the 24 mixed marriages and the 17 non-Catholic marriages average two. The number of mixed and non-Catholic marriages is small and therefore not very significant. It is interesting, however, to note that there are proportionately fewer one-child and two-children families among Catholic marriages than among the other two types, but that Catholic marriages have higher percentages among the four-children and five-children families. About 13% of the Catholic marriages have more than five children; less than 1% of the other two types has more than five children.

Ninety-six of the 209 mothers married between the ages of 20 and 24 and have the highest average number of children, 3.2. Twelve mothers married between the ages of 30 and 34 and have the lowest average, 2.2. The latter average is based on a small number but it is an indication that women who marry at a younger age have larger families. Twelve percent of the mothers married before the age of 30 had more than five children; only 4% of those married at 30 years or older had more than five children.

The data regarding the education of the parents shows that in 45% of the families both parents are high school graduates. They average three children per family. In 20% of the families the father is a college graduate and the mother is a high school graduate. They also average three children. Fourteen percent of the group are families in which neither parent is a high school graduate. They have an average of 3.1. The other averages indicated on Table 4 are of small groups and cannot therefore be used for comparisons. The fact that people tend to marry those of similar educational qualifications has been brought out in this study, and there is evidence that many men marry women with less education while few women marry men who have less education.

## Current Trends in Teaching Reading

(Continued from page 469)

children of the ages you teach and an ever vigilant determination to remember that every child before you is important as a person—and that personal values must often take precedence over educational plans.

When all these things go on in your class in an atmosphere of friendliness and love you are exemplifying

current trends in the teaching of reading. Your program is based firmly on a knowledge of the needs and characteristics of your children. Your day-by-day and year-by-year program is developmental for every child and your thoughts and procedures are centered upon each pupil's personal development as a child of God.



# TRAINING FOR LEADERSHIP

By SISTER M. ROSALIA, M.H.S.H.

*Mission Helpers of the Sacred Heart, Towson, Maryland*

"WELL," Ann said, "there's something to be said for the communists. They aren't all bad." When the barrage released by this statement had settled, the catechist turned to Ann. "We all know where we stand in regard to communism, and why. I'm sure Ann can explain what she means." Ann did, briefly. "They have organization, and that's what a lot of good people don't have." We found it in our heart to wish that Ann was not so completely correct in that statement.

Often it is precisely this lack of organization that spells the difference between success and failure in works that clamor to be done for the glory of God and the good of souls. Sometimes too, there is discouragement, "One person can do so little," or inability to recognize fundamental needs from among the many that seem—and are—imperative.

Suppose we begin with a need that is next door to us, down our street, in our own parish: religious instruction of our Catholic children who attend public school. There are about three million of them. In the days to come there will be more rather than less, for many authorities think that it will not be possible for the Catholic school system to expand sufficiently within the next ten years to take care of the increase in expected school population. What should be done? Who should do it?

The first question is easily answered. These children are children of the Church, members of the parish, "called to be saints" even as their more favored brothers and sisters of the parochial school, but faced with more obstacles in striving for that blessed consummation. Whether the children be of kindergarten, grade school, or high school age, each has a right to know the truths of religion that form a complete whole and make it possible for him to live at his present age level as a child of God and a member of the Church. The little five-year-old has a right to complete knowledge of religion—a five-year-old's complete knowledge. It differs largely and widely from what constitutes complete knowledge proper to a senior in high school. On both levels it includes the fundamental doctrines that the child must know in order to live full Catholic life according to his present capacity.

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## PROPER GRADING, WITH A TEACHER TO A GRADE

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Immediately we see that this demands proper grading. As the child advances in the grades his capacity increases; so too do his needs. To keep his knowledge of revealed truth on a par with his capacity and adapted to his needs requires a trained catechist for each grade. Not a Sister to teach grades one through four, and another to teach grades five through eight "because there are so few children," but a trained teacher of religion, be she religious or lay, for each grade. When this is provided it is often found that the "few children" attending religion class multiply. In one parish in which twenty-five constituted the original enrollment, over a hundred and twenty-five were found. These children are baptized Catholics, with a right to learn their Faith and to be trained to live it. They constitute a tremendous potential source of vital power for the extension of the kingdom of Christ. They also constitute a tremendous potential source of leakage from the Church. In the yesterdays of past decades, and even today, by the hundreds of thousands they slip through our fingers as water runs through a sieve, as silently, as effortlessly, and often as irretrievably. What of tomorrow? The tomorrow that begins in September, when children pour into the nation's classrooms, and for which we begin to prepare, spiritually and academically as they pour out in June.

These boys and girls need teachers who will take that little book, the Catechism, and cause it to be for them what Pope Pius X has said it must be: "The book always more and better understood because"—note well the reason—"it contains everything that God wants us to *know* and to *do* in this life." That calls for preparation.

In our work of training lay catechists we often meet with zealous young people who wish to begin teaching immediately, without even a brief period of preparation. Usually the opening session of the classes takes care of this. During that period we help them to realize the importance of what they are preparing to do and the necessity of knowing the "what and how and why" of it all. At times some students resign when it is seen that

serious preparation is required. It is better so. Attendance, interest, learning, and the response of the children depend in no small measure on the preparation of the catechist. It is a brave person indeed—or should we say presumptuous?—who is willing to engage in a work in which right orientation of life in this world and the issue of eternity are always influenced and often decided, and at the same time neglect opportunities to train for that work.

## TRAINING OF CATECHISTS

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*Opportunities to train for that work.* It bears repetition. Increasingly these opportunities are made available, but the need still far exceeds the supply. This coming September, thousands of trained catechists will be needed to staff confraternity classes for elementary school children alone. Nothing like that number is available. When we look around to find the reason we find that no one reason exists, but prominent among many reasons are these: many individuals feel that they are not qualified to undertake the training, or, if qualified, they fail to see any particular reason why they should add this particular activity to an already busy life.

Folders in our files bulge with requests: How do you train lay catechists? Could you give us some help in training catechists? We want to begin classes for our college students, but do not know just how to go about it. What material is available for this work? Do you have a planned course? Yet we say with Andrew, "What are these among so many?" Throughout the country there are thousands of potential leaders who do not yet visualize the problem, their part in helping to solve it, and just where and how to be trained for the leadership required. That is one reason for this article.

Last summer we gave a brief six-day catechetical institute in what we called, to the amusement of those who lived there, the middle west. (Recalling the length of time it took us to get there and the direction in which we traveled, we still think of it in terms of the west.) Sisters who were teaching everything in the Catholic school system from first-grade to senior college, and a heartening number of the laity, attended. One, who has been a lay catechist for a number of years, returned to her diocese and promptly conducted an institute for her co-workers. Another inaugurated a lay catechist training course in the college in which she teaches. Her letter tells the story better than we could:

We contacted our CCD Director to get his approval and encouragement. Classes began in October—completely extra-curricular, and after school hours. There was some variation in the persons for the first two meetings, but the group is quite stable now. To my utter amazement, my classroom is filled, and I

am constantly being delighted at the response and reactions. If there is a necessary absence, the girls voluntarily offer their excuse in the tone of "I don't want to miss."

"A little later in the year we shall try to get some experience and begin teaching. We might have real opportunity among the Mexicans who are living in different parts of the city and almost completely neglected. Quite a number of the girls hope to teach next summer at their resorts, or in the small towns from which they come.

Comments are really unnecessary, yet we make just this one: note the immediate results when a need is presented, a definite and glorious purpose is present, and direction is given.

## COURSES OFFERED TO TRAINERS OF CATECHISTS

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It is precisely to provide such opportunities that special courses in methods of teaching religion to public school pupils and in Confraternity of Christian Doctrine organization have been planned for Religious at the 1951 Summer Sessions of the Catholic University of America, July 2-August 11.\* This year, in an effort to provide better training for leadership, a weekly seminar will be held. It will be only for those who are specifically preparing to train catechists in one or both of two fields: their own Congregation, and the laity in their own high schools, colleges, or elsewhere. It is excellent to be a catechist; one may hope in the course of the years to teach religion to hundreds of children. What of training as a leader who will in turn train catechists? One such leader may train fifty or a hundred catechists within a year. These will teach thousands of children. Hundreds of thousands wait.

In a radio address to the Catechetical Congress held in Barcelona, Spain, in April, 1946, our Holy Father spoke directly to the children: "And you, thousands and thousands of children who at this moment, with your eyes wide open, hear the voice of your Father. . . you who are the certain hope of the Church and of the country, candid souls in which the pure and gently light of innocence is still reflected, hurry and go to the Catechism. Do not let it out from your hands. Listen without missing a word, to those who teach you. Learn well how to understand it as much as possible and do not ever forget its doctrine which perhaps one day—a remote day which you cannot yet even glimpse—shall be your anchor of salvation in trials of life."

"Listen without missing a word," our Holy Father

\*Additional information available from The Registrar, Catholic University of America, Washington 17, D. C., or the national center of the Confraternity of Christian Doctrine.

said. It we who teach CCD classes are to help the children obey the injunction of their Father, the catechist must be prepared. She is to teach the truths that Jesus taught long ago in Palestine and that He still teaches through His Church. She is to make doctrine real and vital for the children, and to help them to understand it in terms of truths to believe and of a way of life to live. Above all, she is so to teach that our Lord becomes for these children what He really is—a living, divine Person who loves them with an infinite love. For so many, He

seems to be nothing more than an historical personage.

We should know no rest until a mighty army of over one hundred thousand trained catechists is teaching CCD classes and until from every nook and corner of our rural areas, our small villages and towns, our great cities, the three million of our Catholic children who attend public school "hurry and go to the Catechism, listen without missing a word, and learn well how to understand it as much as possible."

Training for leadership this summer?

## **The N.C.E.A. in Cleveland**

(Continued from page 463)

Representative Eugene F. McCarthy of Minnesota declared that in his judgment it would not be contrary to the First Amendment for the government "specifically to aid religion" in the education field. He quoted George Washington's statement that religion and morality are indispensable supports of political prosperity, and said that it is therefore clear that government should not merely refrain from interfering with religion but should support it. As a matter of equity, Mr. McCarthy said, the State should assist children in any school which fulfills the public purpose of educating them properly.

At a panel discussion, a priest warned the college presidents that drafting of women in wartime would be unavoidable. The Reverend Edward J. Kammer, C.M., vice president of De Paul University, Chicago, said Catholic women's colleges consequently must plan to prepare their girls for service just as men's colleges are doing. Noting that the 15-19 and 20-24 age groups are the two smallest in numbers, he declared: "In case of total mobilization you would have a manpower pool of only 11 million. This is definitely inadequate. Necessarily, women will have to be called for service."

### **Secondary School Department**

Editor-in-Chief Hartnett, S.J., of *America*, addressed the opening session of the secondary school department, and stressed the centrality of secondary schooling. The reason for this centrality is to be found "in what we know about the importance of the years fourteen to eighteen in the unfolding of every human personality." The speaker told the story of an Italian pastor who planned to concentrate on a Catholic high school, because he felt that many of his adolescent pupils in a public high school were lost to the Faith during that period of their education. "The crucial period in the development of the human person," concluded Father Hartnett, "comes during adolescence. That's when his attitude towards human rights takes shape. The connection between secondary education and the teaching of the Church on human rights is therefore extremely close."

### **Convention Hears Attorney General**

Addressing the closing session of the convention, Attorney General Howard J. McGrath said that "true American freedom would not countenance the bias that we of the Catholic faith have been subjected to." Arguments for what is called separation of church and state, "have, in spirit of bad taste and bigotry, created much bitterness." He pointed out that "an amendment (to the Constitution) which was intended to prevent the creation of an established church, and a phrase in a letter of Thomas Jefferson, have been distorted to create, in the words of Mr. Justice Black, 'a wall between church and state which must be kept high and impregnable.'" The fact is, Mr. McGrath declared, "the state and the church must not have any fence between them."

The Attorney General spoke in high terms of the Declaration of Human Rights made by the General Assembly of the United Nations, as a stupendous milestone in human relations, a document that will serve to further and strengthen the democratic way of life. True, it is only a blueprint of the house of peace yet to be built, but "it is a sensitive and human document, written in a tone of morality, of conviction, spiritual elevation, and keen insight. . . . It is most regrettable that nowhere in the preamble or the Declaration of Human Rights is there any reference to Divine Providence. History has proven that the human solidarity can be brought about only as a result of that charity and teaching which Christ taught and exemplified during His life on earth." He noted that the opposition to the Declaration came chiefly from the Soviet bloc, and explained the opposition in a summary of the evils of communism:

"Communism is the very antithesis of human freedom and liberty. It is godlessness. It has no respect for the individual. To the communist there is no God, and religion is but a delusion; man is a mere cosmic accident rather than a universal creation of God's love. To them man is a beast and God is a myth. Communism has no morality except what is good for the State, and the State consists of a small group of diabolical, power-greedy, self-appointed harbingers of evil. In the com-

(Continued on page 480)

# Due Emphasis on Health AND HEALTH EDUCATION

By BROTHER FRANCIS J. LAHEY, S.M.

*University of Dayton, Dayton 9, Ohio*

IT IS NOT an uncommon experience in our lives that only a crisis jolts us into sensible action. Human nature more frequently than not is inclined to spin a veil of smug indifference between what is done and what should be done. Suddenly the veil is rent, and the inadequate situation is revealed in all its stark reality.

It took the outbreak of World War II to jolt school authorities to a sane view of the significance and need of health and physical training programs for boys of high school age. Certainly, participation in seasonal games alone is not physical training. Today our obligation to instruct our youth in proper health habits and to train all our students—not only the athletically inclined—through an established physical education program is seen, as never before, to be imperative.

From the standpoint of Christian philosophy, the physical body needs to be viewed with special regard. Since body and soul are joined in one substantial union, adequate and specific attention to the welfare of the body is a must in our educational programs, for that is one of the vital avenues leading to the welfare of the soul. Nor should a program of physical health and education be viewed in isolation. Properly organized and administered, physical health education has important contributions to make through the development of right habits of exercise, sanitation, self-control, and moderation. The larger effects of bodily well-being upon the social, intellectual, and moral life of our students should cause the program to be looked on as an essential one—one that ties up intimately with what the other curricular subjects are attempting to do and that contributes extensively to the general education of every adolescent.

That the pre-Pearl Harbor physical training program on the secondary school level was unwisely sidetracked or inexpertly carried out is incontrovertibly evident from the reports and records of our army and navy officials. The cause of this unfortunate condition was

threefold: (1) the indifferent attitude of school authorities toward such a program, (2) unskilled physical training instruction, and (3) inadequate facilities of the school plant to foster the physical training program.

The indifferent attitude of school authorities manifested itself in relegating far into the background of the school curriculum the physical education course, of allotting insufficient time for carrying out a full program. In addition, there was the physical education instructor himself, who usually considered the job well done if, after some six minutes of the commonest forms of calisthenics, the boys were merely kept active through a series of games, such as volley ball, indoor baseball, or free-for-all basketball. A physical training program that relies almost wholly on games in this manner—whether indoor or outdoor—falls far short of the goal. Few muscles and no skills are developed in this time-consuming, hit-and-miss procedure of physical activity that only the blissfully ignorant would say is physical training. The third cause of this pre-Pearl Harbor condition, namely, that of inadequate physical facilities of the school plant, is nothing more than the effect of the general indifferences toward physical training.

## PRESENT-DAY PROBLEMS

First of all, school authorities are faced with the compulsory nature of the health and physical education program. Then they must see to it that sufficient time is given to the program, that the equipment is adequate, and that the services of competent and well-trained men be secured to direct and instruct the pupils of their school. This is an assignment that requires many hours of serious thought and planning, as well as holding long and thorough interviews with prospective applicants for the position.



The health and physical education instructor has his problems and difficulties. Being expertly trained in his field, he is capable of handling his program, but he finds it extremely difficult to put his program across to every student. The student may be extremely skeptical of the benefits to be derived from the course. Failing to see the overall benefits in general education, he may not discern the good health habits and body training to be derived from the course, but may have an eye only for his report card grade. He may reason thus: "What is the use of doing our best, since the course is not recognized as having any value toward making the scholastic honor roll of the school? Why should we spend our energies on such a course? Let's cut whenever possible. Let's use every means to evade the course or do the least amount of work. Let's just pass. We will thus fulfill the state requirements for the course, and that is good enough!"

If our school authorities go to all the trouble of seeing to it that the health and physical education courses are offered, and of securing the services of competent instructors, they should follow through with the next step by helping to make the course a truly profitable educational experience for all pupils.

#### POSSIBLE SOLUTION

The following points represent a proffered solution that has not only been put on paper, but has also been put into action and has worked out satisfactorily. It is a definite step forward. Though not perfect, it has helped to change the attitude of students toward the health and physical education program. Hence, it provides a foundation to build on.

1. School authorities should give recognition to the health and physical education courses and have them accepted as one of the courses on which scholastic honors are based; that is to say, the health and physical education courses should be considered as one of the subjects required for attainment on the school's scholastic honor roll.

2. The health and physical education instructors should plan and execute their courses so that they merit this recognition.

3. A physical training syllabus that outlines the course for the entire year should be explained to the student.

4. The course should be divided into four major periods comparable to the four seasons of the year.

5. Tests should be administered to correspond with the report card periods. The results should then be graphed on each student's record card, not only to show his rating in the course, but to stimulate the student's competitive interest in the program as well.

#### STANDARDS TO STRIVE FOR

The health and physical education program in the secondary schools must approach the ideal as closely as possible. If it does not, the students will be exposed even more to the ease and comforts of modern living that can sap the vitality of a nation. An ideal health and physical education department might be set up as follows:

1. With the director of physical education as the guiding power, a staff consisting of the school doctor, a nurse, and a teaching group adequate to meet the needs of the school is assembled.

2. The doctor and nurse gather the health information and record it on the student's permanent health card at the time of the annual health examination.

3. The director of health and physical education, after checking the health cards with the doctor, consults with the staff on the findings, and maps out the health and physical education program best suited for the student, being mindful at the same time of pertinent information and defects of certain students as indicated on the health report. He passes on information, regarding the health status of the students, to the other teachers on the faculty. This procedure is an important duty of the director of health and physical education, because in this manner he enables the teachers to gain a more complete and sympathetic understanding of their pupils.

4. The staff, under the guidance of the director of health and physical education, outlines the course in physical training. Since the health and physical education program has merited recognition as a scholastic honor roll course, extreme care should be taken in planning and outlining the course for the year. Since the program is to be divided into four periods, comparable to the four seasons of the year, the first period should be devoted to the study, training, and explanation of calisthenics to be used throughout the year. This first period can be very profitable to the students if the instructor takes minute care in planning the work for each day. The course should start by a demonstration of the calisthenics, and then an explanation of the part or parts of the body the calisthenics affect and the muscles or skills it develops. In this way the student is enabled to see the intrinsic value of the calisthenics. Here is a definite way to help break down the student's lack of interest in the course, since thereby he sees the real purpose behind each calisthenic drill.

The training period and the selection of calisthenics should be varied to avoid monotony and to increase interest in the program. A set of planned activities that carries out the same development of muscles and skills as the calisthenics is also used in every course throughout the year. The careful administration of these exercises and activities is imperative, because it is particularly this phase of the training which pupils are apt to carry

over into their daily lives. As a direct result of this intelligent and scientific handling of the problem, our students will have learned the necessity of bodily health and the how and why of physical exercise. Once this interest in physical training has been aroused and the muscular development and coordination attained, the student will be easily persuaded to carry these practices into daily life outside of school; and that is one of our prime objectives, for then the healthy condition of the student, his physical endurance and his resistance to disease, can under normal circumstances be maintained.

#### ACTUAL TEST OF SKILLS IS MADE

5. A test is administered at the end of the period. This is not a written or oral test, but an actual test of skills that have been mastered during the period. One week in advance of the test, the material or calisthenics to be used in the test is reviewed and outlined. The grades are determined on the total number of exact performances within a specified time. A scale of grading is drawn up to take into consideration the age and physical make-up of each student. This scale is equally fair and just so that it fits all students in all classes of high school. The result of the test is then placed on a permanent graph-record card of each student and filed in the office of the director of health and physical education. As this part of the course is repeated during the same period the following year, with more advanced material, both the instructor and the student can then check whether there has been improvement. The remaining three periods of the school year all begin with

a short calisthenic drill. These drills are taken from material just finished and are constantly varied.

6. The second period, or late autumn and early winter period, is devoted to individual skills such as tumbling, work on the parallel bars, the horizontal bars, bucks, horses, and trapezes. During this period the instructor outlines his program very carefully so as to gain the best results. He stresses the importance of the proper use of the different apparatus and he shows his pupils the muscular development derived from the proper use of the apparatus. This second period covers many different kinds of apparatus; it can be adjusted to the equipment at hand in each of the schools. As in period one, a test is administered and proper scales for this type of work are used to grade each pupil. The results are graphed on the pupil's personal graph-record card.

7. The late winter and early spring period (the third period) should be devoted to swimming exercises and skills, stressing the importance of speed and endurance swimming, skills in treading water, life saving, and underwater swimming. Unless these skills are provided for, the program will not prove to be ideal. Schools not having a swimming pool can overlap this third period with material from periods two and four. Tests and graphs of performances of period three are also set up and recorded.

8. The fourth period, the spring of the year, is devoted to developing skills in running, jumping, obstacle racing, and endurance racing. Here again a well-planned explanation of these skills and the application to body building is required to round out the knowledge of our pupils. Tests and records of performances of each pupil are scaled and graphed on his record card.

Accompanying this program should be both a syllabus outlining the daily work and a manual explaining how to use to best advantage the program, testing scales, and graphs.

### The N.C.E.A. in Cleveland

(Continued from page 477)

munist State there is no eternity, no reward or punishment, no free will, no truth, no compassion, no striving for divine perfection. Every act of good will, of tolerance, of conciliation and mercy, of magnanimity, is utilized only to bring about the ruin of all who dare oppose. Violence is its tool and enslavement is its goal."

Mr. McGrath conceded that the Declaration "is only the first hurdle in the path of progress in man's effort to solve the great and endless problem of human freedom." He bade his hearers pray for the ratification by all nations of the proposed draft of a Covenant of Human Rights. When finally ratified by treaties between nations, this Covenant "will constitute tangible proof of definite progress."

Our resume of these fine papers is sketchy. For-

tunately, the full text will be published in the *Proceedings*, of which every member of the association will receive a copy. Resolutions adopted in the final session rededicated "ourselves and our teaching efforts to the defense of these true human rights which God has given to man"; encouraged "our teachers to emphasize more forcibly the various aspects of human rights in their instruction of Catholic youth"; asked for "a greater emphasis on human rights in our programs of teacher training"; called for "a deep regard for human rights in the administration of Catholic education"; and commended "the Catholic Association for International Peace for its efforts to have Christian principles stated in a more forthright manner in the proposed United Nations Covenant on Human Rights."

# OPPORTUNITIES *for* GUIDANCE Through the Sodality

(Continued)

By SISTER M. ROSE CLARE MIELKE, O.S.F., B.A.

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THE procedures utilized in group activities are familiar to every teacher. If careful planning, a basic step, is essential for good classroom teaching, it is doubly so for extra-class teaching. One of the reasons for failure to reap the benefits which should accrue from a good activity program can be attributed to poor planning or perhaps no planning at all. Students must be taught the value of a systematic approach and the ill effects of its lack, if necessary.

A tentative program for the year, planned by the moderator and the officers can be submitted to each teacher on the staff for further suggestions. The program will outline the larger seasonal projects, while the smaller can be planned before each meeting. It is important that the officers participate in the over-all planning if they are to be trained in accepting responsibility. If they help to set the goals for the year and the staff shows an active interest in their program, being more inclined to recognize the importance of this work, they will put forth their best efforts.

The chairmen of the different committees should be taught how to conduct meetings. Acting as chairman of a committee is the first opportunity for accepting responsibility in the Sodality, and good chairmen will make good future officers. English and history teachers can give their students practice in serving as chairmen in class work, a circumstance which, impressing the students with the importance of this type of training, will serve to make them more at ease in group discussions.

## NEED FOR INDIVIDUAL GUIDANCE

If the Sodality is to accomplish its purpose of forming "perfect and whole-hearted followers of Christ" and if the members of the Sodality are to be "gently led to that perfection of spiritual life from which they can scale the heights of sanctity,"<sup>11</sup> it is imperative that

something more than group guidance be supplied. Fortunate, indeed, is that Sodality which has a spiritual director who fully realizes that it is his duty to train the Sodalists in the spiritual life and who knows that only personal direction will accomplish this end.

Nobody can guide himself. All men have weaknesses to overcome, tastes to direct, duties to fulfill, dangers to escape, proximate occasions to avoid, difficulties to conquer and doubts to clear up. If more help is *wanted* for all this, how much more for progress in perfection.<sup>12</sup>

Biographers of the saints always stress the important rôle of the spiritual director; for he it is who can enable the individual to develop his capacities for sanctity.

For certain souls salvation is linked to sanctity; everything or nothing, ardent love of our Lord or worship of the world and the leadership of Satan; sanctity or damnation.<sup>13</sup>

If, however, the school is not fortunate enough to have the services of a spiritual director, all is not lost. A very recent study by Father Siekmann suggests individual religious counseling as an answer to this need. He believes that the "many defections from the faith and the fairly pagan attitude and life of many graduates from Catholic high schools" is a situation which can be remedied to a great extent by individual counseling. At the same time the problem of "how to make youth more positively religious" can be solved.

A well-integrated course of religion in the classroom, individualized and personalized by individual religious counseling will lay a foundation for reasonable hopes that the outcomes of the religion courses will be more gratifying; and the product of Catholic higher education, the students themselves, will show in their lives the palpable results of the counseling program.

<sup>11</sup>Pope Pius XII, *Apostolic Constitution*, p. 2.

<sup>12</sup>J. B. Chautard, *The Soul of the Apostolate* (Techny, Illinois: Mission Press, 1945), p. 167.

<sup>13</sup>*Ibid.*, p. 168.

... Individual religious counseling can be introduced into even the small Catholic high school, by allowing the religion teacher to assume the highly important position of religious counselor. An organized program of individual, religious counseling will aid materially in improving the outcomes of modern, higher Catholic education.<sup>14</sup>

#### **MODERATOR MAY HAVE TO COUNSEL**

Since the religion teacher is usually a Sodality moderator also, the Sodalists, through her individual counseling, will receive the personal direction so necessary in the formation of real apostles.

Not all teachers will be familiar with the ordinary counseling techniques, but this circumstance should be no obstacle to the zealous teacher who is convinced of the need for developing a deep spiritual life in the youth of today. There is no lack of evidence to prove that religious teachers have always been accustomed to making sacrifices in the interests of Catholic education; and there is, consequently, no reason to doubt that many teachers will soon initiate a religious counseling program. They will find time to learn the necessary procedures, and interested principals will be glad to furnish such helpful texts as those by Williamson,<sup>15</sup> Bingham and Moore,<sup>16</sup> Rachel Dunaway Cox,<sup>17</sup> and Erickson.<sup>18</sup>

#### **SAMPLE OF COUNSELING PROCEDURE**

A brief account of the counseling procedure followed by one moderator<sup>19</sup> during the past year may be of some value to the reader. This moderator had the advantage of being the spiritual director for a group which consisted of freshmen boys preparing for reception into the Sodality. In his procedure, Father Toruno employed the first interview with each boy to discuss the results of the recent retreat. Stress was laid on the importance of making a resolution and of sincere efforts at keeping it. To aid the boys in persevering, the director obtained a regular confessor for each boy, either at the school or at his own parish. The purpose of the second inter-

<sup>14</sup>Reverend Theodore C. Siekmann, "Individual Religious Counseling in the Small Catholic High School," (Unpublished Master's thesis, Department of Education, St. Louis University, 1948), pp. 62-64.

<sup>15</sup>E. G. Williamson, *How to Counsel Students* (New York: McGraw-Hill Book Company, 1939).

<sup>16</sup>W. V. Bingham and B. V. Moore, *How to Interview* (New York: Harper and Brothers, 1941).

<sup>17</sup>Rachel Dunaway Cox, *Counselors and Their Work* (Harrisburg, Pa., Archives Pub. Co., 1945).

<sup>18</sup>Clifford E. Erickson, *op. cit.*

<sup>19</sup>The details given below were supplied by the Reverend George R. Toruno, S.J. in an address before the Sodality Institute for Student Sisters, St. Louis University, May 1, 1949.

view was to teach the importance of mental prayer and to discover to what extent the boys were practicing it. Each was asked what it meant to be a Sodalist to make sure that he understood that the act of consecration presupposes a way of life above and beyond the ordinary. In the third interview each one was asked to tell just how the Sodality had helped to increase his devotion to our Blessed Mother. At each interview a check on the exercises of piety called for in Rule 34 was part of the procedures. This treatment of Rule 34 deserves a more complete explanation in the following paragraphs since this Moderator is convinced that it did the most good. An evaluation of these interviews can be summed up in this outcome: The boys *asked* to continue the Sodality meetings during the summer vacation.

Rules 34 and 39 furnish the essential means for real growth in holiness. The three-point program of the Sodality is expressed in Rule 1 as: sanctification of self; sanctification of neighbor; and defense of the Church. The first objective, sanctification of self, is best accomplished through the observance of these two rules.

Religious teachers are the first to admit that personal sanctification is not an automatic process when applied to themselves. This conviction on the part of the teacher-moderators is the best assurance "that the Sodality can achieve its objective of moulding and training twentieth century saints and apostles..."<sup>20</sup>

#### **SPIRITUAL EXERCISES FOR SPIRITUAL GROWTH**

Rule 34 sets forth the daily spiritual exercises which the Sodality offers as a means to produce growth in the interior life. These exercises are as follows, including frequent Holy Communion prescribed by Rule 39:

1. Acts of faith, hope, and love.
2. Thanksgiving for benefits received.
3. Morning Offering.
4. Intention to gain all indulgences.
5. Three "Hail Mary's."
6. Some minutes for mental prayer.
7. Attendance at Mass, if possible.
8. Frequent Holy Communion.
9. Daily Rosary.
10. Examination of conscience.
11. Act of contrition.
12. Evening prayers.<sup>21</sup>

Instruction on how to perform these exercises are given by the moderator as a preparation for entrance into the Sodality, but continued instructions are necessary to effect the proper development of the interior spiritual life. Providing each Sodalist with a mimeo-

<sup>20</sup>J. Roger Lyons, S.J., "Apostolic Constitution—Panal Accolade for the Sodality," *Action Now*, II (December 1948), 5.

<sup>21</sup>J. Roger Lyons, S.J., *Formation of a Real Sodalist* (St. Louis: The Queen's Work, 1948), pp. 33-34.



graphed copy of this list, with two columns labeled "yes" and "no", is an effective device for establishing the group rating of a Sodality on its efforts in observing this rule. After the papers are marked, the exercise with the greatest number of affirmative answers is placed in the number-one position and so on through the list. It has been discovered in polling many groups that the daily rosary often rates the number ten or eleven position.<sup>22</sup> Sodalists express surprise at this low ranking for the rosary, and these facts furnish an incentive for improving the situation. On some tabulations, the act of contrition takes first place, while the examination of conscience falls to the eighth or ninth position. This inconsistency when detected by the students, ordinarily evokes a humorous comment; but it is an indictment of the moderator for failure to teach the relationship between examination of conscience and the act of contrition.

The same list with seven columns, one for each day of the week, serves as a daily check for the individual, as a means of plotting his own progress, and as a guide for the director in counseling the student. Personal assistance and encouragement are offered to the student on the basis of his little chart. In this way the interior life can be developed and lay apostles formed "who will apply the fruits of their formation to the problems of the Church . . . for the Sodalist cannot give holiness to others if he himself does not possess it."<sup>23</sup>

## MENTAL PRAYER

Mental prayer, one of the spiritual exercises, is so important that it deserves further comment. One finds in periodical literature a fair number of voices being raised in appeal for emphasis on training in and practice of mental prayer in the classroom. Educators are aware of the materialistic influence to which the adolescent is subjected; and yet our Catholic schools, for the most part, have not accorded the techniques of meditation any prominence outside of retreat week.<sup>24</sup>

These young people just emerging into a period of doubt and uncertainty and a sudden consciousness of the complexity of evil which surrounds them, not only need mental prayer, they want it. . . . The only answer to the pagan atmosphere in which they are saturated, the only answer to the growing threat of false doctrine which seems ready to engulf them, is this habit of daily contemplation. Where in all the world will it be developed for them, if not in the comparative peace and quiet of our Catholic schools? We must teach them to pray.

We must show them the way to build a fortress in their own hearts.<sup>25</sup>

The practice of beginning the day with a minute meditation after morning prayer is one that might develop into a permanent habit with proper group guidance. Helping the Sodalist grow in the art of making a longer meditation can be part of the counseling procedure which the moderator employs in the interview.

Without mental prayer, or something approaching it, one cannot expect much grasp of moral values: such is human nature. The senses and the world overwhelm one with their values, which are in possession, as it were, from the beginning. A counterbalancing perception of the worth of things divine does not come without faith or without effort. The germ of it is there but it must be developed. The human spirit is immersed in matter, and if it is to raise itself above material attractions and maintain itself upon that superior level, it must exert its forces with an energy comparable to that of the powerful motors of the big clippers or flying fortresses.<sup>26</sup>

## YEARLY RETREAT SUPPLIES MOTIVATION

Good teaching involves keeping one eye on the present and one on the future. For this reason, it improves of this habit of mental prayer as a source of strength, from which the student can draw needed help and inspiration after leaving the Catholic atmosphere of the school.

When interest lags and fervor cools in the practice of the spiritual exercises, a renewal of spirit is just as necessary for the student as it is in religious life for the community member. The yearly retreat can be depended on for supplying the necessary motivation, and it is common practice now for most schools to schedule one.

The students' retreat is the unique and practically perfect piece of planned guidance in education, the best bit of personnel work that we do. It exists only in Catholic schools and is often taken casually. . . . It assembles, at once and under experienced direction, the forces, methods, and opportunities that one finds in current plans for student guidance. The difference is that the retreat is on a supernatural level and moves to supernatural as well as natural ends. Here are intensified and capitalized the finest elements and methods for the many-sided direction of youth that experience and inspiration have developed.<sup>27</sup>

(Continued on page 486)

<sup>22</sup>J. Roger Lyons, S.J., *Sodality Reports for 1949* (St. Louis: The Queen's Work).

<sup>23</sup>F. L. Zimmerman, S.J., *The Key Rules of the Sodality* (St. Louis: The Queen's Work, 1947), p. 10.

<sup>24</sup>Charles J. Treacy, "A Course on Meditation," *The Catholic Educational Review*, XLI (October 1943), 472.

<sup>25</sup>Sister Mary Ellen, S.S.J., "Mental Prayer and the Religion Class," *Journal of Religious Instruction, The Catholic Educator*, XVII (June 1947), 891-894.

<sup>26</sup>G. Augustine Ellard, S.J., "The Pivotal Point of Effective Good Will," *Review for Religious*, I (May 1942), 184.

<sup>27</sup>Sister Madeleva, *op. cit.*, pp. 28-29.

# The Story of the New Testament

## *EPISTLE TO THE ROMANS*

(Continued)

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

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**B**UT, the greatest of tragedies had happened. Although Jesus Christ had come, the Messiah, and He had established His kingdom, in which the Jews expected to have the first place, yet the Jews for the most part and in particular the leaders were not in the kingdom, the Church.

True it is, some of them had come into the fold, but by far the majority were not merely outsiders, they were hostile to the very name of Jesus Christ. Discussions were part of the daily fare of the Christians; and always the same topic came up: Why did not God fulfill His promises to the Jews? Why were they not in the Church? Had God rejected and cast them off? Why? Why? The problem was there and it was acute. St. Paul was better equipped than any one else to write and answer these questions to this acute problem. Once we have studied his words we shall add our own fervent "Amen" to this opinion.

At the outset St. Paul expressed the depth of his sorrow as he contemplated the plight of his brethren, "who are my kinsmen according to the flesh." So poignant was his sadness that the strongest of expressions escaped his pen: "For I could wish to be anathema myself from Christ for the sake of my brethren." What he meant is that if it were possible he would even forego his union with our Lord for the sake of his fellow countrymen. As we have already noted they had received many privileges from God, and these St. Paul now enumerated. They seem to come tumbling from his mind as the letters of the alphabet fall from our lips.

### **BLESSING NOT BY INHERITANCE, BUT GOD WILLING**

The first viewpoint that he took is from God. He had not failed to keep His word, even though for the moment it might seem that He had not fulfilled His promise to the Jews, who felt that they would automatically inherit the promises of Abraham, Isaac, and Jacob, because they were their physical descendants. The Jews were inclined

to think that God owed them the blessings of their fathers. St. Paul reached to the very depth of the problem when he pointed out that mere physical descendancy from Abraham did not make a true Jew; if this were true, then every one who descended from the "father of many nations" would have inherited his blessings. Abraham had had a number of children, but only Isaac received the promise: "Through Isaac shall thy posterity bear thy name." The same is true of Rebecca and Isaac; they had twins, but before their birth God had indicated that "Jacob I have loved, but Esau I have hated." God's promise, not the ancestry of Abraham, was the basis of the Messianic blessings; God then is free to bestow these blessings on those whom He wills, just as He was free to give His promise to Abraham, Isaac, and Jacob. He chose them because He willed to do so, not because of any merits of theirs; so now He gives His graces as He sees fit (Read 9, 1-13).

### **GOD USES AS HE SEES FIT**

But, objected the Jew, does this not make God unjust? If He gives to one and not to another, simply because He wills or does not will, does He not deal arbitrarily with His children? He ought to give to each one according to his merits; then His justice would be evident. But to give to one merely because He loves that one, and to refuse another merely because He does not select him as the object of His love: where is the divine justice in this mode of acting? St. Paul rejected with emphasis any idea of injustice in God; then he pointed out from quotations in the Old Testament that God Himself had stated in no uncertain terms that this is His way of doing things. "I will have mercy on whom I have mercy, and I will show mercy on whom I will show pity." And St. Paul brought in the case of Pharaoh in order to illustrate his point.

This was too much for an ordinary Jew to accept; hence he strenuously opposed St. Paul's point. If God acts in this way, then no one is free to resist the divine

will. God cannot find fault with any one, because there is no responsibility if there is no freedom.

The Apostle was just as strenuous in his reply: "O man, who art thou to reply to God." We are creatures of God, and we are in His hands as an object moulded in the hands of the moulder. It is unheard of that clay should object because it is made into one type of vessel rather than into another; so it is unheard of that we should object to God making use of us as He sees fit. In a word we have no rights where God is concerned, hence we have no right to demand that He use us one way rather than another.

Let us not forget that St. Paul is not speaking of heaven or hell, of our call to eternal salvation; he is referring to the free gifts of God such as the promises made by God to the Jews, such as the blessings conferred on Abraham, Isaac, and Jacob, such as the gift of faith. His answer to the above objection does not touch the question of free will, but rather it pertains to the pride of the Jews who would dare to question God.

St. Paul now applied what he had said to the Christians; God had chosen both Jews and Gentiles to be vessels of His mercy, He had called both groups to be followers of His Son and to receive the Messianic blessings. That He intended to call the Gentiles as well as the Jews the Apostle proved by a quotation from Osee: "A people not mine (namely, the Gentiles) I will call my people . . ." As for the Jews let them read Isaías, who predicted that only a remnant of them would be saved and that if God had not been merciful they would have been annihilated as the people of Sodom and Gomorrah. While He called both Jews and Gentiles, yet as a matter of fact the nation of the Jews as a whole has not accepted Christianity, their leaders and the greater portion of the people had not "attained to the law of justice." Many Gentiles on the other hand had come into the Church.

What is the explanation of this fact? "Because they (the Jews) sought it not from faith, but as it were from works." Because they stumbled upon the stumbling-block, the rock of scandal, namely Christ, they had not received God's graces. Not that Christ Himself did anything to make His own people stumble, but that they themselves erected a barrier to their reception of our Lord. This barrier was their notions concerning the Messiah, and in particular the conception that He had to fit into their Law and that they had an absolute right to Him and to His blessings because they were Jews, because they had the Law, and therefore merited Him by their works in its observance (Read 9, 14-10, 4).

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#### FOR THE SAME IS LORD OVER ALL

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St. Paul's next thought is not easy to discuss. He had remarked that the Jews relied upon the works of the Law

rather than upon faith; he now developed a phase of this remark, namely, that it is easier to acquire the graces of Christianity by faith than the graces of the Old Dispensation through the works of the Law. The Law was difficult to observe, as the experience of the Jews testified. But with regard to attaining the blessings of Christ it was not necessary to perform such a hazardous task as to ascend to heaven in order to find Christ or to descend into hell to bring Him from there. (St. Paul was quoting the Old Testament [Deut. 30, 11-20]; Moses had told the Israelites that the commandments of God were at their elbow, as it were, and the Apostle applied these words to the ease of finding Christ.) All that is needed to become a Christian is to "confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead." This faith is the same for all, whether Jew or Gentile, "for whoever calls upon the name of the Lord shall be saved" (Read 10, 5-13).

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#### HAD NOT ISRAEL KNOWN?

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The quotation given above presented to St. Paul's mind a question, one that the Jews might ask him. How could they call upon Jesus Christ since they did not believe in Him? Are they not excused? St. Paul's answer was that faith depends upon preaching, the preaching of those sent by God, in this case, the apostles. Since the apostles had preached and the Jews had heard the word of Christ, these latter then should have believed in Him, hence they were responsible for their lack of faith. The Jews however would object: how do you expect us to believe in Jesus Christ who is preached to the Gentiles as well as to us? The Messiah is for us, not for the Gentiles; we never understood that He would be for all nations. All this is implied in St. Paul's question: "Has not Israel known?" From texts found in Isaías the Apostle proved that God himself had announced not only that He would reach out for the Gentiles, but also that the Jews would not listen to the preaching of God's messengers (Read 10, 14-21).

A horrifying thought now flashed across the mind of St. Paul: the Jews will think that God has cast off His own Chosen ones. He reminded his readers that he himself was a Jew, and he would never teach or preach such a thing. No, he went on, "God has not cast off his people whom he foreknew." To illustrate God's action he recalled the case of Elias, who had thought that all the Israelites of his time had fallen away from God. God however had let him know that there were still seven thousand who were faithful. So, argued St. Paul, in his time a remnant of the Jewish nation was selected for the graces of Christ, even though the bulk of the nation had been rejected because of its failure to accept the Messiah. Yet let that remnant remember, and let all Christians

remember, that the selection of this handful of Jews was due to grace, not to works. The Chosen People then had not obtained what they had been expecting, what they had been seeking; and this was indicated by several passages from the Old Testament. Because the Jews had turned against Christ God permitted them to be blind and deaf to the call of faith (Read 11, 1-10).

#### **GENTILES WERE NOT TO GLORY AGAINST THE JEWS**

Had this stumbling, this blindness, of the Jews been an utter defeat of the divine plan? Had it meant the utter failure of the Chosen People? Of course not, wrote St. Paul. Look at the good that had come to the Gentiles because of the failure of the Jews to enter the Church; the former had been received into Christ's kingdom in great numbers. Should this not stir up the jealousy of the Jews?

At this juncture St. Paul seemed to think that the Gentile Christians were beginning to preen themselves because of their position in the Church. First of all he told them that even though he was the Apostle of the Gentiles "I will honor my ministry, in the hope that I may provoke to jealousy those who are my flesh, and may save some of them." Secondly, he reminded the Gentiles

that the Jews were fundamentally a holy people, because they came from ancestors who were holy; two examples are used to explain this: "if the first handful of dough is holy, so also is the lump of dough; and if the root is holy, so also are the branches." Thirdly, St. Paul warned the converts of Gentile origin not to boast that they had been given the place of the Jews.

This warning was couched in the figure of the olive tree. The original olive tree was the Jewish people, the wild olive branch was the Gentile, the natural branch broken off represented the Jews who had not accepted Christ, the engrafting was the reception of the Gentiles into the Church, the place intended for the Jewish nation. Let the Gentiles remember their spiritual origin, for they are the spiritual descendants of Abraham; let them not be high-minded because they have been engrafted into Christ in place of the Jews, for this had been due to the unbelief of the latter, not to any merit of the former. If God rejected the natural branches, the Jews, it is possible that He might reject the engrafted branches, the Gentiles, and He would if they did not remain faithful and if they did not abide in the goodness of God. The Jews were not completely out of the picture; if they accepted Christ, then God would bring them back to their original position. God had brought the Gentiles into the Church, how much more would He labor to restore the Jews to their chosen place (Read 11, 11-24).

*(To be continued)*

### **Opportunities For Guidance**

*(Continued from page 483)*

When the school officials have exercised great care to select a good retreat master, only God's grace and adequate preparation of the student body remain to insure a good retreat, an exercise which can be made the finest means of group guidance of the entire year.

If the school retreat is not a success, who is to blame? . . . The duty of the school in this matter is clear. To develop the spiritual life of its population more fully, to recover the youngsters given over to sin, to arouse the indifferent, to enlighten the doubtful, to strengthen the virtuous, to sanctify the holy—these are the offices a school can discharge in a special manner when it conducts the annual retreat. Who would deny that conducting the retreat well is a grave responsibility?<sup>28</sup>

Serious preparation ought to begin at least a month before the date of the retreat. Moderators should make sure that students are aware of the purpose of the retreat. The committee in charge should give to the retreat the same publicity it gives to any other Sodality activity, through the school newspaper, bulletin boards, pep talks, and special bulletins during the retreat. It will be the

biggest event of the year if prestige is given it by long-range planning. Counseling after the retreat should aim to establish lasting results by stressing the importance and necessity of reviewing the retreat resolution.<sup>29</sup>

#### **SUMMARY**

This article has attempted to define guidance and to show the implications for both group and individual guidance in the activities of the Sodality. Since merely listing these avenues for action is of doubtful worth, some space is given to pointing out the values inherent in group activities and to suggesting methods for more efficient conducting of Sodality programs of action.

<sup>28</sup>James D. R. Ebner, "So You're Having a Retreat," *The Catholic Educator*, XIX (December 1948), 228.

<sup>29</sup>James D. R. Ebner, "The Biggest Event of the Year," *The Catholic Educator*, XIX (October 1948), 112-117.



# Teacher to Teacher — In Brief

## FIFTH COLUMN IN SPELLING

*By Sister St. Francis, S.S.J., St. Joseph's Convent,  
Wayland, New York*

THE practice of learning spelling words by writing them in a column is indeed a "fifth column" in the warfare involved in teaching children to spell. When we say "teaching children to spell" we should mean teaching them to spell words correctly in sentences and paragraphs.

Grade schools are receiving many complaints today from high schools, colleges, and business men, stating that the grade schools are not teaching spelling. "Column" spelling has much to do with this situation. We of the older generation may say that we learned words by this method. Perhaps we learned them in spite of this method. We must remember that in our school days the curriculum was not nearly so crowded as it is today. Whether it is good or bad, it is a fact that today's child has a wider smattering of knowledge than his father had. There was more time for spelling in our day. Today much spelling practice must be crowded into a few minutes of daily study.

### *Teaching in Life-situations*

We talk much today of teaching in life-situations. There is scarcely a life-situation conceivable where children will be called upon to write spelling words in a column. But life is filled with situations in which people must write words, correctly or incorrectly, in sentences. Our efforts, then, should bend toward teaching the child to spell words in sentences, not in columns.

But if the child is taught to write words correctly in columns, why can he not use those same words correctly in a sentence? It is a common experience of teachers to dictate a word twice on one spelling paper; once in the column of words, and again in a sentence, and to find that the word in the column is correctly spelled, whereas the same word in the sentence is spelled incorrectly. This happens often enough to be a strong indication that column spelling and spelling in a sentence are not the same operation, and that column spelling does not give real preparation for spelling in sentences. The child's mind finds the writing of words in sentences a much more difficult operation than writing the same words in a column, just as he finds it more difficult to write a word than to spell it orally.

### *As Much Sentence Dictation as Time Affords*

Children, as well as adults, do best the thing in which they have had the most practice. If life is to demand of them that they write sentences very often, certainly they should begin as early as possible to write sentences very often.

But does not every teacher drill her class in writing sentences from dictation? Every teacher worthy of the name gives her class as much sentence dictation as her time will afford. But in sections where the syllabus calls for a very large number of new words to be learned by small children in the course of a school year, not enough time can be given to sentence dictation. Recourse must be had to column spelling, in order to "cover the course." Usually, by the end of the year the course is fairly well "covered," that is, shut off from the child's view, in so far as real mastery of the words is concerned.

If a spelling course for, let us say, fourth or fifth grade contains about five hundred new words for the year, *not counting from three to five variations for each word*, or a total of perhaps fifteen hundred new words, there is not the faintest hope of teaching even three-fourths of these words by the sentence method. Column spelling must be used much more than sentence spelling, or the pupils will fail the test. It is not physically possible to write so many words in sentences in the course of the year during the short period allotted for spelling. So the words are taught *mainly* by column spelling, and most of the children pass the test, which consists chiefly of words in a column. The test contains a few sentences, but only certain words in these sentences are counted in the score. The counted words are those contained in the syllabus for the year. The child may misspell words learned in a previous grade without penalty. He passes on to a higher grade with a passing mark in spelling, but teachers know that of the large number of words he has "learned," he can use very few correctly in a sentence.

### *Requiring Child to Learn Fewer Words Weekly*

In sections where the syllabus limits the number of new words learned in a week to about ten words, or even fewer, there is no necessity for writing the words in column order. All spelling practice can be sentence practice. The child is held responsible for *all* words given in each dictation. He has ample opportunity for review of the words he learned in lower grades, and the teacher has time to pin down review words and make

them automatic. When child and teacher are deluged each day with new words, review must be somewhat neglected, and new words only half learned. The child who has been required to learn only ten new words each week will carry about three hundred fully mastered words into the higher grade. He can use these words in his paragraphs and letters. He has part of his English equipment ready for his new grade, and he is really preparing for the life-situations of tomorrow.

Would it not be much more satisfactory to all concerned if all sections gave over the impossible task of teaching small children mountains of words each year, and settled down to the task of really teaching them a few hundreds of words each year—words which will be their very own for life?

## A CENTURY OF TEACHING

*By Douglas Newton, Member of the Editorial Board of the London Universe*

ONE of the outstanding centenaries of English Catholic institutions was that of St. Mary's Teachers Training College, recently celebrated.

That St. Mary's stands for a great achievement in general as well as in Catholic education is proved by the fact that Britain's minister of education, Mr. George Tomlinson, with representatives of the University of London and other national bodies were present at the celebrations, over which Cardinal Griffin presided. They took place in the remarkable house and charming grounds of "Strawberry Hill," Twickenham, near London, which was created by Horace Walpole, the great 18th century man of letters. It has become a notable historic and literary memorial.

### Cardinal Wiseman's Answer

St. Mary's was founded by Cardinal Wiseman in the year the hierarchy was restored to England. It was his answer to the problem of an expanding Catholic education for which, at that time, he had few teachers and no training schools. With the aid of the Catholic Poor Schools committee, he created this training college at Hammersmith, in west London, placing the Brothers of Christian Instruction in charge of it.

From a nucleus of some dozen students, the venture grew rapidly beyond the scope of the Brothers, and it was taken over by Father Faber, superior in London of the Oratorians; later it even became a secular college. Its progress was always impressive, winning high praise from Britain's inspectors of education. The poet Matthew Arnold, who was one of them, said of it, "No training college surpasses Hammersmith in the progress made by the students during their two-year course."

In 1899 Cardinal Vaughan gave the College into the care of the Vincentian Fathers, who have since been in

control. In 1923, Hammersmith having long ceased to be semi-rural, the college was moved to a more salubrious district, and the historic estate of "Strawberry Hill," Twickenham, was bought.

### Walpole's "Gothic Castle"

Twickenham is famous in English literary history as the home of Alexander Pope, one of the greatest English Catholic poets and satirists who died in 1744. Four years later, Horace Walpole, who was the son of Lord Orford, a Prime Minister of Britain, began to build his "little Gothic Castle" on the charming green slopes above the river Thames near Twickenham, "with little ghost of Pope . . . skimming under my windows by a most poetical moonlight."

Here Walpole indulged his fancy for pseudo-Gothic architecture—he built his house with sham battlements, cloistered arches and stained glass windows, and he made a collection of appropriate antiques. He included the monastic "conceit" of installing his own private printing press in which he set out his own writings and those of his friends. He also printed works by Thomas Gray, who had died a few years beforehand. It was from here that he addressed so many of those light, shrewd, gossipy, and well-informed letters that give us such vivid pictures of the social and political life of his day, and rank him as one of the best of the world's letter writers.

There are many who still jest about his pseudo-Gothic building, but actually, although he himself regarded it as only a pleasant fancy, it did turn men's minds to the ancient Christian architecture it resembled, and so led to the work of Pugin and other great Gothic revivalists. His house has been reverently treated by the Vincentian Fathers and the Catholic Education Council who own it: it emerged safely from World War II, although aerial bombing destroyed one of the wings. This, and other war damage, has now been repaired and additions have been made to meet today's need of teachers.

### Representative Congregation

It was, therefore, in Horace Walpole's house that the celebrations took place, and in its chapel the Pontifical Mass was sung by Bishop Myers of Westminster, London, in the presence of some 16 Bishops of England and Wales and a representative congregation of English priests.

## A WORKSHOP IN SOCIAL LITERATURE FOR H. S.

*By Sister Mary Teresa Roades, S.C.L., 219 W. Granite St., Butte, Montana*

A GROUP of zealous teachers, alarmed at world conditions and eager to train their junior and

senior high school pupils to dynamic citizenship in the most pleasant way possible, meet in a university or college classroom during the summer daily for an hour and a half or two hours. They also spend as much time as possible reading suggested material or doing original investigation. All seem agreed that enthusiastic reading—reading apparently for fun—of various kinds of material, particularly of fiction and biography and travel, would be a giant stride in the right direction especially if a class period could be given to it daily and regular unit credit be allowed the course in either junior or senior high schools. They have known this for a long time, but have not been able to find the leisure to prepare the material or the school time in which to present it.

### **Planning For Course**

So now it is proposed to make a concerted drive for the inclusion of a regular course in social literature, or social reading, even if some other courses have to be omitted, such as general science or regional geography (which pupils should have learned in the grades). And discussion proves that social reading courses can be used in any year of the high school work, with, of course, a variation of the material to suit the age and culture of the students.

During the first two days of the college workshop, students in the summer course will make a rapid survey of the field, each having in mind the needs of the pupils she will probably deal with in the coming year, her own particular background, and the library facilities which will be hers. Workshopppers will locate the *Standard Catalog*, *Reader's Guide*, *Index to Catholic Periodicals*, as well as the files of *Best Sellers*, *Books on Trial*, *Catholic Library World*, *Newsweek*, *America*, *Commonweal*, *Catholic Digest*, *Reader's Digest*, *The Sign*. They will read in class on the first day the article, "Social Literature in the High School Curriculum" in the April 1944, *Catholic Library World*, and may well use a revision of this as the basis of their workshop activity. They will be reminded that "Literature" in this course means not only literature in the strict sense of the word, but also any printed material which the pupils may well read.

### **Each Teacher Will Choose A Topic**

Since the field is vast, workshopppers will probably look over the topics that should be taken up, and each will choose one or two in which to specialize. The workshop is a coöperative effort; and in order that each

member of the class may benefit by the work of the others and have a well-rounded outline at the end of the session, there will be a hektograph on which the notes of each individual may be duplicated for the others. In their work, if one teacher finds a reference that belongs to some other classmate's field, she will make a note of it for her collaborator. All work will be done on 3 x 5 cards, or 5 x 7, as the class may choose. Slips of paper cut by the printer are better than the cards because less bulky, more easily duplicated, and less expensive.

Although the emphasis will be on fiction and biography, no field of writing will be excluded in the treatment of the chosen topics. No one can foretell what these latter may be, but it is probable they will include: patriotism, and what others have done when motivated by it; how we have benefitted by the self-sacrifice and alertness of these patriots; recruits from communism; rise and spread of communism; understanding between Anglo-Americans and Americans of other racial and national backgrounds; problems of labor and management (and believe it or not, these are sometimes well portrayed in novels); economic democracy as practised in coöperatives; backgrounds of history of the United States and other nations; local community service and its relation to our Lord's promise of reward to him who gives a cup of cold water in His name; Catholic Action; the underground in communist countries; alertness among our own citizens; true democracy; Christian conduct under persecution. The list could go on indefinitely, but no matter how it is developed, any group of actual or potential teachers will have its own ideas and will revise the list. This is as it should be if democracy is to prevail in the group.

### **Concluding with a Demonstration**

Before the end of the summer session each member of the workshop should be permitted to give a demonstration class on her chosen topic and for a definite group of high school pupils. She should state the conditions, the level of her prospective pupils, and after the presentation of her lesson listen to the comments of her co-workers. Or instead of conducting a high school period in social reading, she may describe her plans for the coming year.

Social literature is not intended as a cure-all; it is a help if the teacher is enthusiastic and can read and talk well. Any good plan can be ruined by faulty execution, and any good plan can be improved by enthusiasm. We must sugar-coat our social studies and bring ourselves and our pupils to the highest possible pitch of devotion to the good of mankind and of our country.



# Book Reviews

*Saint Andrew Daily Missal*, by Dom Gaspar Lefebvre, O.S.B., of the Abbey of St. Andre, Bruges, Belgium (The E. M. Lohman Co., St. Paul, Minn., 1950; pages xxiv, 1129).

Omission of Vespers from the new revised edition of the well-known Saint Andrew Missal renders it of more practical use to the average lay person. Religious, too, desiring a less bulky Mass book for use in all seasons of the church year, will find satisfaction in the new *Saint Andrew Daily Missal*.

To facilitate the use of the Missal, eight pages in the front of the book give the dates of all Sundays throughout the years to 1971 (inclusive), accompanied by their dates and seasons in the church year and the page on which the Mass for each particular Sunday may be found. At the foot of each of these calendar pages, direction is given for locating Masses of immovable feasts which supersede the Sunday Mass. The usual Preface, explaining the nature of liturgical worship, gives the requisite information on the Holy Sacrifice of the Mass and on the divisions of the church year.

The Ordinary of the Mass, in the center of the book, gives not only the Latin and English translation but also the position of the priest on the altar at each part of the Mass. Following this are the proper Prefaces and prayers of thanksgiving after Mass and Holy Communion. The Ordinary divides the Missal into two parts—Proper of the time or Temporal Cycle in the pages preceding, and Proper of the Saints or Sanctoral Cycle in the pages following. Pertinent information on the doctrine, history and liturgy of each season, on station churches and indulgences aid the individual to live in the spirit of the Church. Elements common to groups of Masses are contained in the section entitled "Common of the Saints."

Music and words of Benediction hymns, various prayers and litanies of devotions complete this new, revised *Saint Andrew Daily Missal*.

The *Saint Andrew Missal* also appears in the convenient four-volume edition of pocket or purse size, approximating a Sun-

day missal or pocket prayer book. Each volume embraces a liturgical season and contains the Masses proper to its time and saints.

SISTER M. EDMUND, R.S.M.

*The Pillar of Fire*, by Karl Stern (Harcourt, Brace and Co., New York, 1951; pages 310, price \$3.50).

The author, doctor of medicine and psychiatrist, now living in Montreal, was born in a small town close to the Bavarian-Czech border from a middle-class Jewish family. He describes his way from religious indifferentism, as it reigned at home, through Jewish orthodoxy, to the Faith. A child during the first world war, he lived through the postwar period of depression and unrest in Germany, saw the rise of Hitler and the transformation which the spirit of racism worked in Germany. His individual history is set off against events whose spiritual significance is often overlooked because of their political importance. Dr. Stern's way of writing is curiously unimpassioned and objective even when his personal life was profoundly affected. The book is a "human document" in the full sense of the word. It is also worth reading as a story telling of the fate of many human beings drawn into the maelstrom of Nazism. Thus, it is more than an autobiography and the tale of a conversion.

It is, however, as the latter that this book will interest many readers. And it might well do so by virtue of some peculiarities. One, it deals with the spiritual history of a man trained in scientific thought who, as it seems, never conceived of science and faith as mutually exclusive. Second, it is the story of a soul discovering in the revelation of Christ and His Church the fulfillment of the hopes expressed in the books of the Old Faith. To Dr. Stern, turning from Judaism to Catholicism is not a turning away, a total change of direction, but the necessary consequence of the way on which he started. Thirdly, therefore, the doctrines and even the ritual of the faith he left retain all their beauty and significance or, rather, acquire new splendor and deeper meaning in the light

of Christ. All this is said in a perfectly unobstructive but nonetheless very impressive manner.

The book is also a piece of contemporary history seen from within. There are many people who played a rôle in the author's life and they figure on these pages and become alive. One encounters men of fame and little people, men and women, scholars and simple workers. Some are drawn with a few strokes; others lovingly remembered; all are thoroughly human. There were some, Catholics and others, of higher or lower levels of existence, who did not fall under the spell of German nationalism; people who were compassionate and helpful, often under great risks.

The book is also the story of a man's gradual progress in other respects than those of religion. It tells of his becoming acquainted with music, with ideas, and the men and women who shared such interests. It speaks of the author's teachers, in the lower grades and at the universities where he studied medicine, of his work at the Psychiatric Institute at Munich and elsewhere. It is not a nostalgic book, though one senses the author's regret that so much that was good had to disappear because so deeply submersed in evil.

There is, furthermore, the story of the author's marriage. It is handled with great discretion. But the figure of the girl he met in the home of her father, a famous surgeon, whom he found again in London whereto she had gone though she might have stayed in Germany, whom he married and who became a Catholic before he was converted—the scene telling how he made her see a priest, to make palatable it seems, his idea of being converted and how she came out ready to join the Church, when—as the author puts it—"God had called his bluff," the figure of this woman is not the least attractive feature in the book.

Pleasant to read, full of interesting information, this story of an honest searcher, a sharp mind, and a mature personality deserves to be widely known. It also deserves the Christophers' award conferred on it recently.

RUDOLF ALLERS, M.D., Ph.D.



*Catechism Stories*, A Teachers' Aid-book in five parts, by Rev. F. H. Drinkwater (Newman Press, Westminster, Maryland; pages, xxxv 480, price \$3.50).

The five volumes of *Catechism Stories* by F. H. Drinkwater issued at various times, are now available in one volume. These stories originally prepared to accompany the Catechism course for the upper classes in British Catholic elementary schools are arranged in the present volume so as to be used in connection with our own Revised Baltimore Catechism, No. 2.

This collection of stories is highly recommended to the teachers of Religion for the upper grades in our Catholic elementary schools. They show considerable variety and are well chosen. Some are taken from the Bible and the lives of the saints, some from profane history, others come from the world of science, and still others are built around commonplace events in the lives of people of our day. There are nearly seven hundred stories in the collection.

It is a commonplace that an apt story is often of greater effect in demonstrating a point than any amount of routine explanation. The teacher of religion is often at a loss to find suitable stories and anecdotes to illustrate Catholic doctrine. Here in Father Drinkwater's book is an excellent source to meet this need.

(Rev.) PATRICK W. RICE, J.C.D.

*Outlaws of Ravenhurst*. By Sister Mary Imelda Wallace, S.L. (Catholic Authors Press, Kirkwood, Missouri, 1950; pages 231; price \$2.75).

*Outlaws of Ravenhurst* has already received warm and unqualified praise from various quarters. After reading the book our voice heartily joins the chorus. That this book was chosen for the 4-Sight Edition of the *Catholic Authors Series* classifies it as authentic literature, that which "clothes truth in the splendor of beauty and, by its inherent perfection, purifies the heart of man, impels the will, and exalts to action." In her redone and reissued historical novel Sister Imelda certainly gives her readers "truth in raiment becoming it."

The bold and bloody days of Scotland immediately after the forces of the Reformation took over, furnish the stirring background for this story. Sir Charles Gordon, Lord Rock Raven, heir of Ravenhurst and descendant of a long line of Scottish chiefs who led Clan Gordon to battle for "God and our Lady!" is its hero. He was only a boy when he first entered his castle. He little dreamed that his Catholic faith, which had been carefully nurtured in "Mary's land across the sea," was hated and plotted against by his cruel and cowardly Uncle Roger, whose crafty advisor, Sir Godfrey Bertrand, is the true descendant of a Judas. He did not

know that there were martyrs in his immediate family, nor that Catholics were outlaws and that hearing Mass meant death in seventeenth century Scotland. The adventures of this noble and brave Scottish laddie make present day adventures seem like child's play.

Plot, characters, and incidents in this superbly written story are worthy of mention. The plot races unhesitatingly towards its climax with a vitality and suspense that refreshes the mind and soul of the reader. The men in the story are manly, the women, womanly, and the boy hero is a real boy facing real issues—not a paste-board boy threatened by impossible plots of caricatures of villains. The incidents through which these characters plunge are as rugged and dangerous as their native highlands. In all, they form a plot that is but miniature of the recurring and current conflict of the world: Christ against anti-Christ. Here boy and man stand in full stature choosing between good and evil and coming to grips with the devil. These "outlaws" are God's nobility, total Christians living their faith to the hilt of their claymores. They are other Christs and there are other crucifixions in this story complete to treacherous betrayal and brutal scourging.

In short, this is high adventure! Though designed for the junior high school reader, not even an adult can read this vivid, fast-moving story without an upsurge of courage and a deepening of gratitude for a faith which molds men like these. We believe that, just as Gordon was impelled to grow to the stature of the early Christians after reading about his noble ancestors, so too, will young readers of *Outlaws of Ravenhurst* be impelled to become modern Tarsisciuses and Sebastians, Lucys and Agneses. This is a highly readable book and Sister Imelda deserves a vote of thanks from all who love to see the light of idealism and courage shine in the eyes of young readers who have been inspired to strive harder and reach higher by the reading of a "good" book.

SISTER MARY ISABEL, S.S.J.

*Beyond Humanism*. By John Julian Ryan (Sheed & Ward, New York, 1950; pages 170, with Appendices and Bibliographies; price \$3).

Some years ago an educator of national repute accused the Catholic schools of neglecting their fine philosophy of education and being content to ape secularized education. John Julian Ryan, in *Beyond Humanism*, concurs that we are guilty as charged. "The symptoms do seem to bear out the diagnosis that our institutions have become unduly secularized. In students, in teachers, in textbooks, even in classrooms, our institutions, especially our colleges, differ altogether too little from those conducted by non-Catholics. . . . But

if our students are secularized, so too are many of our teachers. . . . Not the least cogent evidence of the secularization of our institutions is afforded by our textbooks we are content to use. . . . Evidence of our secularization is presented, I think, even in our very classrooms; for there is little in these to suggest that learning is a divine, not merely a human, thing."

The author proposes a remedy through a reorganization of our schools that will recognize Christian practicality as the integrating principle of education. We must lead our students to grasp the Church as an extension of Christ Himself into which they are absorbed as living and active parts. *Beyond Humanism* attempts to present a synoptic view of Catholic education as a whole, and to follow this with a careful study of each of its details, to see what it implies technically. The naturalistic and humanistic forms of education are pale and inadequate when compared with the truly divine splendor of the Catholic. We can assimilate, proportion, integrate, and sacramentalize all sound methods of education. In the words of Pius XI: "There can be no true education which is not wholly directed to man's last end; there can be no ideally perfect education which is not Christian education. . . . Every method of education founded wholly or in part on the denial or the forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound."

Mr. Ryan has travelled far towards the establishing of a philosophy of Catholic education. He summarizes the task of Catholic education as that of aiding the student to live and act as a full Christian. His Christian teachers should encourage him to prepare for living a unified life; they can do this through a curriculum whose principle of integration is Christian practicality. *Beyond Humanism* presents the outlines of such a curriculum.

(Rev.) PAUL E. CAMPBELL

*In Garments All Red*. By Rev. Godfrey Poage, C.P. (Lumen Books, Paluch Publications, Chicago, Ill., 1950; pages 118; price 50c).

The Lumen Books project is designed to bring Catholic literature into the "pocket book" field. *In Garments All Red*, the life story of Saint Maria Goretti, is the pioneer book in this venture. The hagiography proper is preceded by an allocation on the saint by Pope Pius XII, and is followed by the homily delivered by him on the occasion of her canonization. Then comes a full-page map of Italy showing the places connected with Maria's life, and after that, a summary of the movie version of her story, entitled *Heaven in a Swamp-land*. There is also a sixteen-page, glossy-paper picture section which is inserted in the middle of the book.

(Continued on page 499)



## *Why an Audio-Visual Clinic*

By REV. BERNARD J. BUTCHER

*Pastor and Principal, Saint Mary School, Meriden, Connecticut*

### **CONCEPT OF AUDIO-VISUAL EDUCATION**

DOWN through the ages, a primary function of education has been to transcribe abstract terms into concrete realities, that is, to translate indefinite ideas into vivid impressions. Today, as a result of rapid progress, much research and continuous developments, a constructive venture in education, bringing with it new values and new techniques, is being advanced which on the surface may seem to be entirely new and revolutionary. Here we refer to the increasing emphasis being placed on the science of teaching with audio-visual media, which carries vitality and reality into educational programs. Now then, is all this entirely new? Definitely not, because from the earliest times down to the present day, visual aids have played an important rôle in instructional processes.

Recently manifested and marked with great significance, however, is the indicated interest and increasing use of many mechanical aids, such as the radio, television, and motion picture and filmstrip projectors. New, also, is the addition of new techniques devised greatly to increase and coordinate course requirements in school curricula.

### **CANNOT REALLY FEED ON PAST LAURELS**

Now then, it is an acknowledged fact that an educational institution like any other organization or establishment cannot afford to sit back and rest on past laurels, but must advance and is expected to progress along with the constantly changing and expanding arts which make for better standards of teaching. Inasmuch as this challenging is recognized and necessitates schools keeping abreast of new developments, often times, without very much thought of the problems involved, new equipment is procured. For example, a motion picture projector is pur-

chased, unpacked, and displayed for the teachers who are expected to make use of it without ever having had any instruction in the use of this new tool. This is pitiable and may well be the cause of the whole investment being unprofitable for all concerned. It definitely will result in an unnecessary delay in the usage of this valuable aid, and might very well be the cause of the complete failure of the program.

It is well then to keep uppermost in mind that this sort of situation must be avoided. Remember also that no matter how progressive a school may be its responsibility is not filled by the mere purchase of a projector. In a word, the field of audio-visual aids must be considered from the threefold aspect of mechanics, selection, and usage, and this before any equipment is purchased. Consequently the inauguration of a training program with the following three general rules to serve as basic guides is the only procedure which can guarantee the successful operation of the audio-visual program.

1. The establishment of an audio-visual clinic.
2. Instruction in the evaluation of audio-visual aids.
3. Instruction in the methodology to be employed.

### **CLINICS ARE A MUST FOR BEGINNERS**

This phase of an audio-visual program has proven itself to be most successful and worthwhile. The object of this project is to acquaint the would-be users of these instructional aids with the nomenclature of a given machine and to familiarize them with the proper way of putting it to use. This is very important to prevent bad practices from starting and to avoid a situation wherein one might have the very best projector available at his disposal, but because of lack of knowledge as to how to make it function properly both projector and valuable footage of film are ruined and a whole session simply a waste of time.

Today in school the motion picture, it seems, is the



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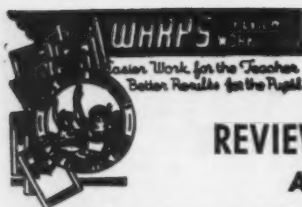


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most used audio-visual instructional aid. The important information necessary to be learned at a clinic relative to its use is first that there are two types of 16mm motion picture projectors—the sound and the silent. The following factors should be pointed out and emphasized regarding them:

1. The sound projector is in reality a dual projector, because it can be used to project both sound and silent films. A silent projector, on the other hand, is a one way machine, because it can be used to project silent films only.

2. The difference between these two machines lies in this that the rotating gear which guides the film from the reel through the projector has notches or sprockets on one side only on the sound projector, whereas this same functional gear on the silent projector has sprockets on both sides. Because of this, an endeavor to project a sound film by means of a silent projector would result in the destruction of the sound track of the sound film.

3. The operator of a sound projector must be familiar with the exciter lamp which a sound projector alone possesses. It is the medium which controls the amplifying system, and unless this exciter lamp functions properly, there will be no sound accompanying the picture.

4. The threading of both the silent and the sound projector is essentially the same, except that in the sound projector there is a sound drum around which the film must traverse.

## CARE OF PROJECTORS IS ESSENTIAL

Because of the cost of projectors and films, the care which should be taken of them cannot be over-emphasized. It is true that with every projector is found a list of "Do's and Don't's," which very often is carelessly ignored to the great sorrow of those involved. Directions mean little until actually practiced and their value proven. Therefore, the following list of rules which accompany every new projector should be studied, remembered, and practiced religiously.

1. Clean the film gate with a piece of lint-free cloth or tissue before threading the projector. This removes all dust particles which naturally adhere to the gate. By conscientiously performing this simple operation, we spared the film many scratches.

2. Clean the lens, because this is the eye of the projector.

3. Recheck the threading of the projector by using the manual device. The purpose of this is to double check the loops necessary to be maintained in the film. If the loops do not keep their original size, then the projector is not correctly threaded. In checking manually this is quickly ascertained, and may save a great deal of film damage—damage to the sprocket holes and the sound track.



4. Oil the projector at the recommended intervals. (One teacher should assume this responsibility to insure this operation will not be neglected.)

These are some of the essential mechanics and basic rules necessary for observance and understanding that a clinic can explain and clarify for those who will be operators of sound and silent projectors. Right here before passing on to the next point, let us not overlook a psychological angle involved to be reckoned with—it is that no intelligent person desires to be stumped or to give the impression of being stupid, and there is nothing more disheartening than for a person who thinks he knows how to operate a projector after having looked it over or having watched someone else use it, to find out actually that no matter what he does with the projector, the film continues to jam it. So then, to spare oneself this unhappy experience really there is no reasonable thing to do save thoroughly to learn the principles of operation by actual practice in a clinic.

What has been said concerning the two types of motion picture projectors is equally true regarding the slide film, the opaque, and the glass slide projectors. They each have their salient features which must be pointed out and a thorough working knowledge of them obtained so that they can be utilized with confidence to contribute to the increase and diffusion of knowledge.

#### EVALUATION OF THE AIDS

At this juncture it is imperative to stress an essential point, that no one audio-visual aid is superior to the other. The prime factor which determines the particular type of aid to be used is the object and end one intends to achieve. However, the proper choice is possible only when one is familiar with the potentialities of the various media. Hence, a clinic, where there is constant search for ways to improve techniques, and where by means of demonstration one is shown, and by means of application allowed to try out the different aids, is of great importance or value to the end that whatever the teaching situation may be, the choice of the correct tool is facilitated.

#### METHODOLOGY TO BE EMPLOYED

As we have mentioned before, the most used school-room audio-visual aids are the motion picture and the filmstrip. In an endeavor to explain the proper use of them, the following axioms should be continuously kept in mind: "Showing pictures is not synonymous with using pictures," and "The test of good picture teaching is not to be measured by the number of prints or pictures displayed or projected, but rather in the extent to which those that are shown are really learned." In a word then,



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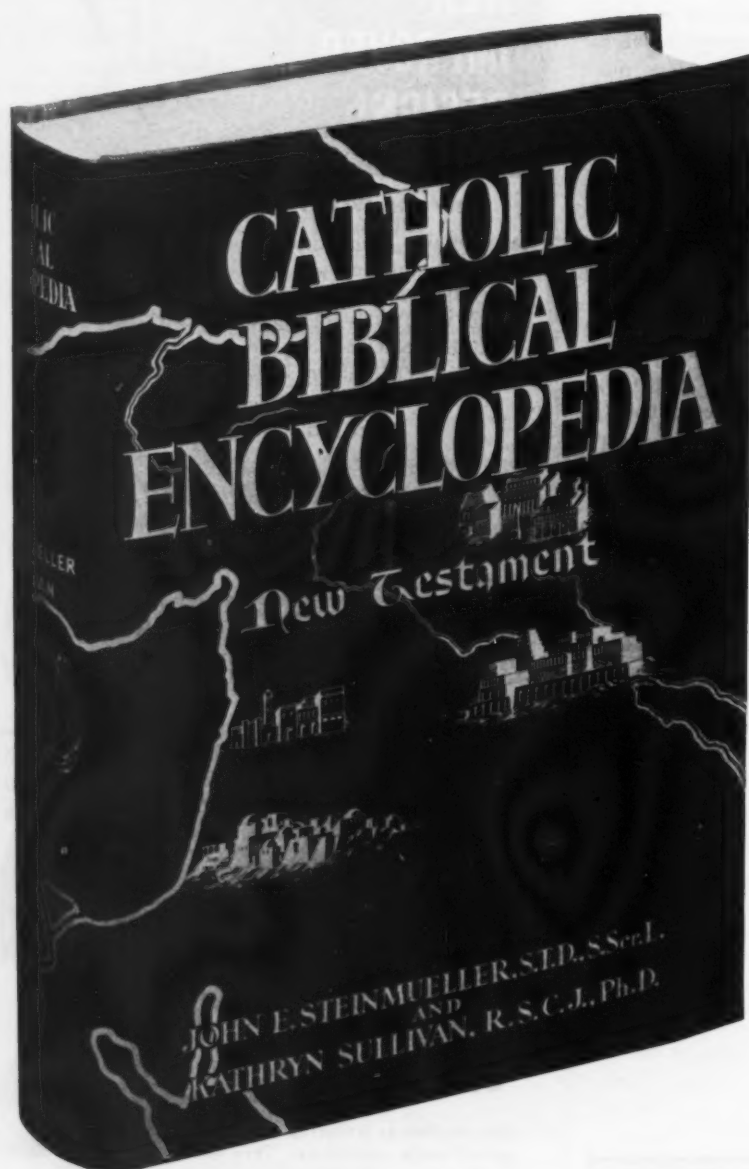


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pupils must not be allowed to sit through a motion picture or filmstrip presentation passively as if it were simply a medium of entertainment, but instead must be directed to look for specific facts; to find answers to questions; to sharpen or change emphasis on already acquired learning. Then only can the end and purpose of this truly vital and functional educational procedure—the use of films and filmstrips—be accomplished.

Consequently, there is a correct approach and methodology a teacher must know and employ in using these teaching tools, otherwise the prime purpose of utilizing them is defeated. To warrant the best results, here is how to proceed:

## I. THE MOTION PICTURE

1. Preview the film. In so doing the teacher not only acquaints herself with its contents, but she also is the better prepared to read and study the guide book which accompanies every film.

2. Study the Guide Book. By means of the guide book, the teacher is able to organize correctly the information offered by the film and to select and develop the main objectives which she desires to stress in class. Through this coordination there is very little chance that vital information will be overlooked or missed entirely, because the guide book serves as a review of the film's contents. Furthermore, the guide book enhances vocabulary growth, because words which in many cases are unfamiliar to pupils are noted with the suggestion to the teacher that she explain them. This we must admit is a forward stride in overcoming the evil of ambiguity.

3. Motivate the Class. The teacher must incite and arouse the pupil's interest in the direction she wishes and build them up to look for that which she desires them to gain from the lesson. This she can best accomplish through a series of well selected questions.

4. Project the Film. When the film has run its course, is it a signal that the lesson is concluded? Absolutely not, for in reality this is the beginning of a most interesting period of cross questioning.

5. Supplementary Work. Outside assignments serve as the greatest adjunct to the information the pupils have learned in class. The teacher should take advantage of this opportune time to assign outside work, such as requiring posters to be made, essays to be written, and finally reports to be made of interviews made by the pupils with their friends.

## II. THE FILMSTRIP

1. Preview the Filmstrip. A teacher must preview the filmstrip to acquaint herself with the learning expe-

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riences which the pupils are about to see. She must also make a running commentary for the pictures she plans to use. At this time, too, she formulates a set of questions to check whether or not the pupil has an understanding of the basic information presented in the film.

2. Prepare the Class. Pupils must be led to look for relationships consistent with the subject matter of the course. The representations which pictures portray can never be considered completely self-explanatory or their lessons entirely self-evident; therefore they must be very definitely and intelligently analyzed and explanations of what to watch for and why, if they are to be completely and properly interpreted, understood, and correlated by the pupil. Only to the degree in which this is accomplished will the use of filmstrips be useful.

3. Project the Filmstrip. Pupils undoubtedly will be somewhat familiar with the greater portion of the filmstrip's content if it is being used properly, that is, scheduled to match the amount of work covered bookwise. However, with the presentation for study of each individual picture slowly enough for the pupils to absorb its new ideas and impact, the filmstrip will greatly enrich and add many helpful details and more concrete knowledge to what has been gathered from the textbook and from the added verbal elucidation of the facts by the teacher.

4. Interrogate the Class. This phase of classroom work is of utmost importance. It serves as a check on the ideas presented in the filmstrip and determines how effective it has been. A successful follow-up can be accomplished only through the use of questions which the teacher formu-

lated at the preview and the answers to which are contained in the pictures shown.

5. Outside Assignments. The perfect summation of a studied unit of work is contained in assignments of work outside the syllabus but of subjects which are closely related to the material recently completed in the classroom. Through this method the subject already learned will be deeply imprinted upon the minds of the pupils, because of various tie-ins. At the same time it will prove to them that expert knowledge is not acquired for merely a day or for a particular situation alone, but the principles set forth can be utilized in many other situations. In other words, skills and knowledge gained become alive and flexible and are a source of greater development and not an actual hindrance as is sometimes the case with confined and stereotyped learning.

## CONCLUSION

For the beginner these essential steps may prove an onus, a task most boring, because the natural inclination and tendency is to use any equipment and audio-visual aids immediately, even though mistakes are made. However, it is to avoid just that and at the same time to assure the proper enthusiasm for all concerned that these points are stressed, because there really is more satisfaction and joy in using equipment correctly and fruitfully than there is in using it in ignorance and faultily.

# Audio Visual News

## **Rx, The Story Behind Your Doctor's Prescription**

Rx is a 16mm black and white sound film produced by Louis de Rochemont for E. R. Squibb & Sons, New York 22.

It presents the story of how drugs are made and of the search for new drugs. It treats of penicillin; curare, as a muscle relaxant in surgery; anesthetic ether, and toxoids and vaccines. (S10)

## **Survival Under Atomic Attack**

*Survival Under Atomic Attack* is a 16mm sound film with 9 minutes running time. This reel was produced by United World Films, Inc., and has the approval of the Federal Civil Defense Administration.

The film has for purpose to inform the public on how best to prepare for modern warfare and how to secure a maximum of protection in the event of an air raid. According to the producers, it is designed "not to frighten but to enlighten. It shows

and tells six secrets of survival to be studied and memorized."

A further claim for the film is that "If the people of Hiroshima and Nagasaki had known all this film teaches, at least half of those killed might be alive today."

*Survival Under Atomic Attack* is listed at \$17.50. (S11)

## **New Film Catalogs Issued**

Three new catalogs of educational films and filmstrips have been announced.

*Coronet Films Catalog of 16mm Sound Instructional Motion Pictures* supplies brief descriptions of 360 pictures produced by Coronet Films. In addition the catalog contains special features of help to educators. A utilization chart gives, at a glance, the grade level of each film and the subject areas it can be used in. Included is also a state-by-state directory of rental libraries and dealers.

*Educational Film Order Catalog for 1951-52* is now available from Ideal Pic-

tures, Chicago 1, Ill. Arrangement is by subjects with a column for grade level of use and another column for rental charge.

Young America Films has a supplement just issued for its filmstrip catalog. In it ninety-three new filmstrips are announced. This supplement lists and describes all filmstrips released by YAF since June 1950. (S12)

## **Film on Washington, D. C.**

*Washington—Shrine of American Patriotism* is a free film which has been taken over for distribution by Association Films.

Narrated by Lowell Thomas who introduces the film from his study, it features inspiring glimpses of the nation's capital.

Of it the distributor says "a breathtaking camera tour of Washington and its environs, showing such historic and scenic landmarks as the Washington Monument, Lincoln Memorial, the White House, the



Capitol, Mt. Vernon, Smithsonian Institute, Jefferson Memorial, the Supreme Court Building, the home of the F.B.I., and many other points of interest."

Sponsored by the Baltimore and Ohio Railroad, the 16mm sound film runs for 20 minutes. There are no charges other than transportation. (S13)

### Popular Science Filmstrips

Two new filmstrips have been produced by Popular Science Pub. Co., one for middle grades arithmetic and one for biology or general science classes.

*Adventures with Numbers* "makes a difficult subject easier to teach." The series consists of six full-length strips: "Making Change," "Two Figure Divi-

sors," "Zero in Multiplication," "Meaning of Decimals," "Dividing with Decimals," "Dividing a Whole Number by a Fraction."

Various devices are used—cartoons, functional color, pupil participation mechanisms, action quizzes montages, charts, and picturized reviews. With the strips comes a Teaching Guide. The list is \$31.50.

*How the Heart Works* is a filmstrip consisting of 51 frames in color which uses photographs, cutaways, drawings, charts, diagrams and text frames. The strip covers function of the heart, circulation of blood, chemical constituents of blood, blood vessels, internal structure, etc. Price is \$6 with Guide. (S14)

## News of School Supplies and Equipment

### Floor-Rug Scrubber Improved

The *Cadet* floor scrubber with interchangeable waxer, polisher and rug scrubber attachments is now announced by the Lincoln-Schleuter Floor Machine Co. of Chicago 7, in an improved model.



The improvements, according to the manufacturer, are an increased capacity  $\frac{1}{4}$  h.p. continuous duty motor with larger

reservoirs for lubrication; an improved gear reduction unit; and a new seal to prevent leakage of lubricant.

The *Cadet* is said to meet the demand for a smaller, light weight unit. (S16)

### Comptometer Desk

For schools requiring a comptometer desk, the Crown Institutional Equipment Co. of Chicago has put on the market a specially designed desk with recessed area for comptometer or adding machine. It is available in several sizes and in three finishes. (S15)

### New Underwood-Sundstrand Calculator

While intended as a machine for the business world to compute payrolls, inventory, interests, order extension, mark-up and mark-down, discounting, and various statistical calculations, the new Underwood Sundstrand printing calculator has use for instruction purposes in schools where business students can better see what they are doing, by means of the complete printed computation results on paper tape.

The calculator has a ten-key keyboard for touch operation. Its features include automatic credit balance, two-color printing, automatic multiplier count, automatic division, decimal indication and printing, automatic totals, and zero space key for indexing. (S17)

### Contributors to This Issue

(Continued from page 458)

#### Douglas Newton

Douglas Newton, a member of the editorial board of the Catholic weekly, the *London Universe*, is at heart a newspaperman although he has written twenty-six novels under his own name and another ten under various pen-names. His short stories have appeared in *The Catholic World*, *The Sign*, *The Saturday Evening Post*, *Liberty*, *Harper's*, and many others. A more satisfactory brief biographical sketch of him is to be found in Father Matthew Hoehn's *Catholic Authors, 1930-1947*.

#### Sister Mary Teresa, S.C.L.

Sister Mary Teresa, a teacher at Girl's Central High School, Butte, Montana, has taught social literature in high school classes. This summer Sister is to conduct a workshop in social literature for the high school curriculum, at a western university.

#### Rev. Bernard J. Butcher

Father Butcher was introduced to our readers in our issue of May 1950. Father is pastor and principal at St. Mary's, Meriden, Conn., where he teaches Latin.

### Book Reviews

(Continued from page 491)

The story itself moves quickly against a realistically-drawn background. The author has not been deceived into stressing Maria's sweetly adolescent innocence to the detriment of her stancher qualities. He follows the development of her child-

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like virtues to their culmination in that mighty one, which, as our Holy Father has pointed out, is Maria Goretti's characteristic virtue, strength of soul. The other characters are lifelike too. Luigi, Maria's pious and hard-working but improvident father, is drawn with especial clarity and sympathy.

The style veers from a simple, past-tense narration used in the plot development, to a staccato-like, present-tense re-

port of the emotions and actions of the main characters as the climax of the story is reached. The account of Maria's troubled thoughts awakened by the lustful suggestions of Alexander Serenelli, the picture of the Goretti family innocently threshing beans in the yard while Maria is being done to death indoors, and the description of the martyrdom itself all have the flavor of a feverish, on-the-spot broadcast of an exciting game.

An attempt as worthwhile as that which is being undertaken by Lumen Books deserves more careful proof-reading and editing service than has been given to this first book.

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## Book News

### Monsignor Knox Receives Gallery Award

The Gallery of Living Catholic Authors award for 1951 goes to Monsignor Ronald A. Knox for his book, *Enthusiasm*, published by Oxford University Press. *Enthusiasm* was cited as the best non-fiction book published during the year by a member of the Gallery.

The Gallery of Living Catholic Authors, with headquarters at Webster Groves, Missouri, comprises the 600 best-known and most capable of living Catholic authors. The Gallery had once previously honored Msgr. Knox by an award in 1945 for his translation of the New Testament.

### Catholic Book A Guild Selection

Francis Cardinal Spellman's novel, *The Foundling*, has been chosen by The Literary Guild as their June selection. Publication of *The Foundling*, formerly announced for March, has been postponed till late May.

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